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Washtenaw Jewish News
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WASHTENAW JEWISH NEWS

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Elul, Ubuntu, and building beloved community

By Yavilah McCoy

The rabbis teach us that Elul is an acronym. Each of the Hebrew letters — alef, lamed, vav, lamed — stand for the beginning letter of each word in the phrase ani ledodi vedodi li "I am my beloved's, and my beloved is mine." This

Yavilah McCoy

phrase is taken from Song of Songs 6:3 and signifies the time leading into the Jewish High Holidays when we are meant to reflect on the relationship between "self" and "others."

I have found this period to be a great time to reflect on my individual and our collective capacity to change the world through building more beloved communities. I have found this to be a great time to inspect how I am interacting with those around me and supporting the broadest experience of my own humanity by recognizing the inherent dignity and value that exists in everyone I encounter.

During the month of Elul (September 4–October 2) and during the Ten Days of Repentance between Rosh Hashanah and Yom Kippur, we are encouraged to engage in an exploration of "self" called "cheshbon hanefesh" — an "accounting" or "realigning" of our purpose by deepening our perceivable connections to our life-source/our wellsprings/our souls. In preparation for seeking atonement and reconciliation with others, Jewish tradition teaches us to begin by healing ourselves.

In these days of Elul, I ask of myself

and others: What is the "cheshbon hanefesh," truth-telling, accounting, realigning, and healing that we can best use to ameliorate the hurts of our aching world? What is the teshuvah/atonement that our world is calling for each of us to enact in our relationships with others?

In these times when this question wakes me in the early morning and sometimes in the middle of the night, I am entering Elul acknowledging that work to repair a single relationship where there has been harm, much less a global society, can often be challenging, so I am holding myself accountable to

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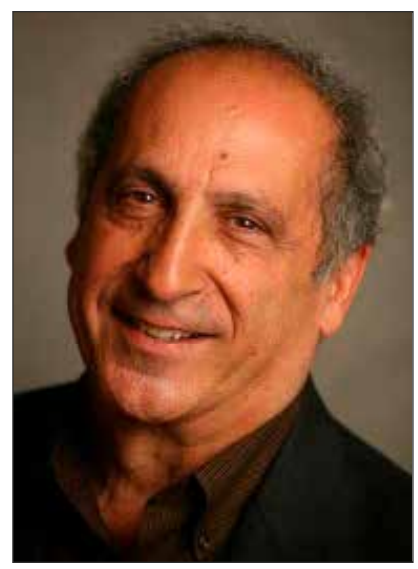
Jewish legacy of civic engagement

By Rabbi Asher Lopatin, Ann Arbor Jewish Federation Director of Community Relations

In a political climate that feels polarized, divided, and like a challenge to the liberal democracy of America, Jewish organizations in greater Ann Arbor are working together to learn about and act on a legacy of Jewish participation in civic life.

September 20–22 will be a Democracy Shabbaton in greater Ann Arbor, made possible by a partnership between Beth Israel Congregation, Temple Beth Emeth, and the JCRC (Jewish Community Relations Committee) of the Jewish Federation of Greater Ann Arbor, with support from A More Perfect Union: The Jewish Partnership for Democracy.

This weekend of lectures and activities will feature Professor David Elcott, the New York-based author of Faith, Nationalism, and the Future of Liberal Democracy. Throughout the weekend, participants will join together to learn about the intrinsic con-



Dr. David Elcott

nection between Jewish tradition and democracy, and the event will culminate with a "Get Out the Vote" project for children and adults.

While the Jewish Federation as well as the other sponsoring institutions are all non-partisan organizations that do not endorse any particular political parties or candidates, all three institutions value democracy and involvement in civil society. Antisemitism comes from both the political left and the right, and hyper-partisanship and extreme polarization demand that Jews get more involved in American civic life to create space for more diverse ideas and individuals in the civic sphere.

In a 2024 piece in The Atlantic titled "The Golden Age of American Jews is Ending," Franklin Foyer argues that the liberal democracy which has enabled Jews in America to thrive is under threat of unraveling. The more the Jewish community actively takes part in voting and in community and political organizations, the more it can be a unifying force for a diverse American society, one which respects and values not just Jews but all religious and ethnic minorities.

Dr. David Elcott is an esteemed scholar who has spent the last 25 years studying the intersection of Jewish community-building, pluralistic engagement, and interfaith and ethnic activism. His educational background is in political psychology and Judaic studies. Dr. Elcott practices what he teaches: He now works with Hudson Link for Higher Education in Prison, teaching college degree programs for incarcerated individuals, which he began after retiring as the Taub Professor of Practice in Public Service and Leadership at the Wagner School of Public Service at NYU. Dr. Elcott has written two books and numerous articles on the topics of power and war, and the importance of minority civic engagement.

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From the editor

Elul and the meaning of war

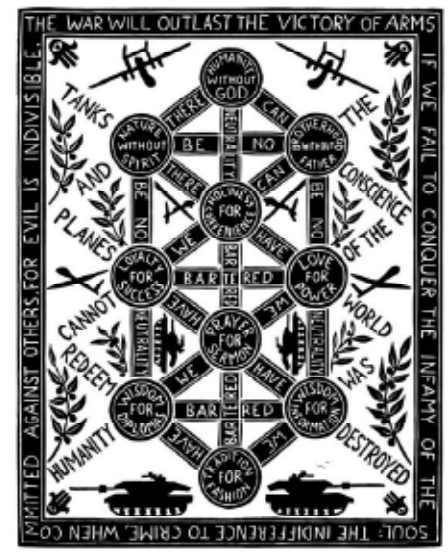
This year the month of September almost entirely coincides with the Jewish month of Elul, our month of spiritual preparation. As I put together this issue of the WJN, I asked myself, what has been the spiritual toll of a year of war in Israel/Palestine, a year of crushing the Palestinian people, a year of anti-war protests that include demonization of Zionists? Amid the nightmare of prisoners and hostages, I look to find the tools for a spiritual reset. Our community and our traditions, our writers and artists offer so much — enough.

I'm reading the new biography of Audre Lorde by Alexis Pauline Gumbs, Survival is a Promise, and again and again I am struck by the necessity of poetry to communicate, to even attempt to touch the meaning of times like these. I'm grateful once again to Shachar Pinsker for writing the essay on Avrom Sutzkever and Mahmoud Darwish, excerpted here on page 19, and for the many hands that have planned the "Celebration of Jewish Poetry" on September 7 at Temple Beth Emeth (see page 4).

Today, too, I am taking in the new graven triptych by Liora Ostroff using the words from Rabbi Abraham Joshua Heschel's 1944 essay, "The Meaning of This War:"

"Tanks and planes cannot redeem humanity. A man with a gun is like a beast without a gun. The killing of snakes will save us for the moment but not forever. The war will outlast the victory of arms if we fail to conquer the infamy of the soul: the indifference to crime, when committed against others. For evil is indivisible . . . The greatest task of our time is to take the souls of men out of the pit."

The prophetic voice is harsh, but the yearly call to reflect on our actions is a gift of our tradition. ■



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2935 Birch Hollow Drive
Ann Arbor, Michigan 48108
(734) 395-4438
www.washtenawjewishnews.org
CKinbergwjneditor@gmail.com

Editor and Publisher
Clare Kinberg

Advertising Manager
Pat Cowan

Design and Layout
Dennis Platte and Janet Rich

Staff Writers
Hannah Davis, Lonnie Sussman

Contributing Writers
Meg Bernstein, Candace Bulkley, Rochel Burstyn, Jeremy Cape, Drew Cole, Beth Dwoskin, Robert Erlewine, Amichay Findling, Shayna Foreman, Eileen Freed, Trina Fuller, Karla Goldman, Rabbi Aharon Goldstein, , Idelle Hammond-Sass, Peretz Hirshbein, Ariella Hoffman-Peterson, Tamar Jacobson, Rebecca Kanner, Glenn Levine, Yavilah McCoy, Ariella Monson, Rabbi Ora Nitkin-Kaner, Shachar Pinsker, Rachel Wall

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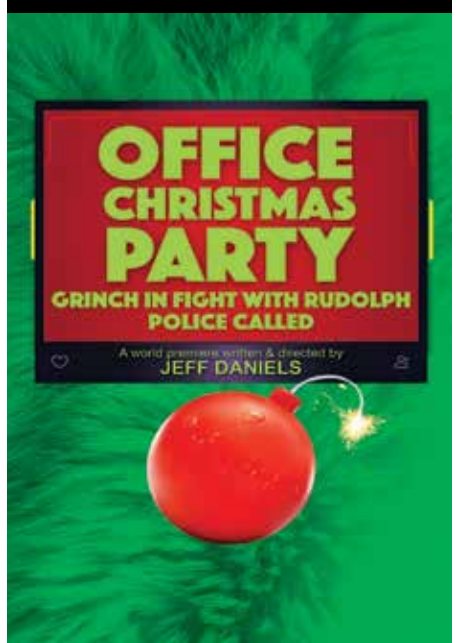

An office Christmas party goes wrong when two employees dressed as The Grinch Who Stole Christmas and Rudolph, The Red Nosed Reindeer disagree over where to clap along on "Silent Night". When a video of this non-brawl goes viral, the Internet offers our two non-violent co-workers $100,000 to stage a live stream Winner Take All Rematch between these two beloved Christmas characters.

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Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Eastern Michigan University Center for Jewish Studies (EMU): www.emich.edu/jewish-studies/

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

KlezMitten: Michigan's first klezmer festival

By Rochel Burstyn, reprinted with permission from the Detroit Jewish News

Michigan is gearing up for its first annual Klezmer Festival, KlezMitten. Spearheaded by Alan Posner of Berkley, the September 15 event will include heritage-rich performances by four area Klezmer bands and a lively celebration of all things Yiddish, right here in downtown Detroit.

Klezmephonic

Klezundheit

Posner's goal of the pilot event is to make the celebration fun for the community and accessible for everyone. The event is being run on no budget, without sponsors — "Maybe next year if it grows," said Posner hopefully — and the facilities, International Institute, are being graciously donated. The bands will be paid whatever is collected at the door.

Posner got his start in the Klezmer world early. "I started playing the sax in fourth grade and loved it," said Posner. "I joined the Beth El Kidz Klez Band of Michigan when I was in fifth grade and was part of it all through middle school and high school. Once I graduated college, I even directed the band after Cantor Steven Dubov passed away — his legacy definitely still lives on."

Posner majored in Instrumental Music Education at University of Michigan and became a Band Director in 2009; he's been directing at Bloomfield Hills High School since 2014. In the same year, he started his own professional band, Klezundheit, which has been performing at simchas throughout the last decade.

"Klezundheit is part of the family," said Posner and he meant that literally: part of his family is in Klezundheit! His father, Ken Posner, is Klezundheit's part-time vocalist and his mother, Gail Posner, is the band's part-time dance leader. Posner's wife of nine years, Michelle, plays the flute in the band. Their sons Asher, seven, and Owen, five, are clearly following in the family's musical footsteps, although neither play an instrument yet.

As well as the Posners, Klezundheit includes violinist David Reed, alto saxist Matt Harris, trumpeter David Lurie, trombonists Zoe Cutler and Howard Collens, tubist Matt Adler, bassist Glen Gardner, pianist David Rodgers, accordionist Cheri Whalen, and drummer Dan Maslanka. They all also have primary jobs outside the band.

"We have an ENT, a tax attorney, a real estate refinance agent, a psychologist, and music teachers," said Posner. "We're all passionate about the band, but we're definitely not into Klezmer for the money!"

In March, they started planning KlezMitten.

In a sweet taste of nachas, one of Posner's former students from Berkley High School, Ryan Schildcrout, started his own Ann Arbor-based band, Schmaltz, a Klezmer-funk five ensemble collective that performs originals and classics. They are delighted to be part of KlezMitten's first lineup of musicians, together with the Heartland Klezmorim from Lansing — Andy Callis, Susanne Garber, Ben Godoshian, Chris Hamilton, Drew Howard, David Klein, and Will Metz — and Klezmephonic of Ann Arbor — which performs music from the Yiddish theater, Yiddish swing, and jazz interpretations of Klezmer music.

Klezmephonic comprises violinist Henrik Karapetyan, clarinetist Eric Schweizer, vocalist/accordionist Jennifer Goltz, bassist Dave Sharp, and percussionist Mike List. The band has evolved over the years, but tends to focus more on traditional readings of the Yiddish songs.

"I'm delighted this is happening!" said Goltz, the newest member of the Klezmephonic band; she only joined in 2022. "I'm excited to perform music in this community with other Klezmer musicians and hear

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Pollster Jim Gerstein at EMU

By Robert Erlewine, Director EMU Center for Jewish Studies

As November 2024 rapidly approaches, we find ourselves — yet again — confronting what is likely the most important election of our lives. In addition to the stark differences between the agendas of the two parties, the buildup to this election has been nothing if not dramatic so far.

There was the now notorious presidential debate, there has been an assassination attempt, and the widespread effort to pressure Biden to drop out, which has finally born fruit, leaving Vice President Kamala Harris as the presumptive nominee.

As if this were not dramatic enough, we are still very much dealing with reverberations from Israel's still ongoing war with Hamas. Beyond concerns about this war spilling over into a wider regional war — concerns which have only increased in light of recent targeted killings — the war has had profoundly disruptive effects on American politics. In the wake of massive unrest on college campuses and beyond, the Democrats are facing significant internal divisions around this conflict. The Republicans are seeking to capitalize on this turmoil and cast themselves as the true supporters of Israel.

This is a fraught and confusing moment for the American Jewish community, which is finding itself more internally divided than ever around these and other political issues. To help make sense of the present moment and what it means for the rapidly approaching election, veteran Democratic pollster Jim Gerstein of GBAO Strategies will be at EMU to discuss Jewish voters' political beliefs and values. On Monday, September 30, at 6:30 p.m., Jim Gerstein will deliver a talk, "Making Sense of the Jewish Vote," in room 300 of the EMU Student Center. This presentation is free and open to the community. ■

Funding for collaborative community projects

By Jewish Federation Staff

Do you have an idea that could improve the local Jewish community, if only you had the funds to make it a reality? You can apply for a grant from the Community Engagement Fund and bring the idea to fruition.

The Community Engagement Fund is supported by the Annual Community Campaign of the Jewish Federation of Greater Ann Arbor. Its purpose is to encourage organizations and individuals to work collaboratively on new, innovative initiatives that cultivate a connected, caring, and vibrant Jewish community in Washtenaw County.

The next round of funding applications for the Community Engagement Fund is due September 13. Applicants are asked to submit a letter of intent to apply prior to submitting a full application. More information and an application can be found at JewishAnnArbor.org. Grant requests of $1,000–$5,000 will be considered and must be submitted by a partnership of three or more collaborators. Decisions will be made within one month of the grant deadline.

Some previous projects that were funded include a Recovery Seder, Freedom Song Shabbat, a Community Genizah, and the opening of the 2024 JCC Maccabi Games in Detroit. Collaborators have included the JCC of Greater Ann Arbor, Jewish Family Services of Washtenaw County, Hebrew Day School of Ann Arbor, Center for Jewish Studies at Eastern Michigan University, Temple Beth Emeth, Beth Israel Congregation, and local secular organizations such as the Ypsilanti Youth Choir.

"I'm delighted with the success of our Community Engagement Fund allocations," said Federation CEO Eileen Freed. "The support provided by this fund has fostered collaboration and enabled the development of engaging community programs to strengthen our community."

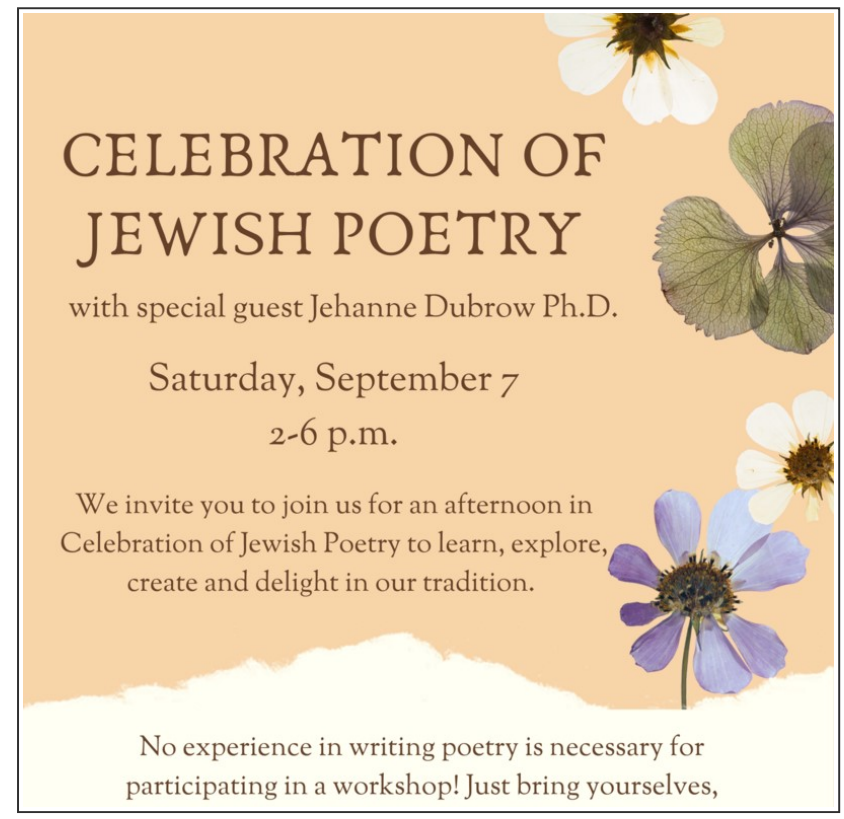
For more information or to inquire, contact Eileen Freed at eileenfreed@jewishannarbor.org or (734) 773-3537 ■

Celebration of Jewish poetry with special guest Jehanne Dubrow

Poetry abounds in Jewish liturgy dating back to the Psalms. Each time we read a Psalm, we're reading a poem. And each time we open our prayer book, the Mishkan T'filah, our prayers are enhanced by poetry, both ancient and modern.

We invite you to join us for an afternoon in Celebration of Jewish Poetry to learn, explore, create, and delight in our tradition. The celebration will be at Temple Beth Emeth on Saturday September 7, from 2 to 6 p.m.

We are excited to have Jehanne Dubrow, PhD, as a special guest. Jehanne is the author of seven books of poetry and is a Professor of Creative Writing at the University of North Texas. She is the recipient of multiple fellowships and awards including from the U.S. Holocaust Museum. She



Jehanne Dubrow

is Vice President and Curator of the Reading Series for Yetzirah, a nonprofit literary organization dedicated to fostering and supporting a community space for Jewish poets. Jehanne will open the afternoon with a keynote address and reading of her work. This will be followed by brief remarks with readings by Michigan poets, Ellen Stone, Simone Yehuda, Pia Taavila-Borsheim, Claire Weiner, Zilka Joseph, and Rabbi Josh Whinston (see bios below).

Participants will then have the opportunity to join a poetry workshop led by one of our experienced poets. We will reconvene to share our work and celebrate havdalah. All those interested in or curious about poetry, including established poets, up-and-coming poets, and novices are welcome. No experience in writing poetry is necessary for participating in a workshop! Just bring yourselves, your interest, your imagination, creativity, and curiosity. Anyone can write a poem. A poem can be written about anything.

In anticipation of the celebration, we invite you to share one or two of your own poems or favorite poems with us before the event. We will be posting these poems prior to the celebration. Please submit your poems on the TBE website.

Local poets' bios

Ellen Stone: After retiring from teaching special education in Ann Arbor Public Schools for over 30 years, Ellen Stone advises a poetry club at Community High School, co-hosts a monthly poetry series, Skazat! and edits *Public School Poetry*. She is the author of *The Solid Living World* (Michigan Writers' Cooperative Press, 2013) and *What Is in the Blood* (Mayapple Press, 2020) Ellen's poetry has been nominated for the Pushcart prize and Best of the Net. She is a 2024 Good Hart Artist Residency Writer in Residence.

Simone Yehuda, PhD, is a multi-published poet, including two books, *Thaw* (Inwood/Horizon Press) and *Lifting*

continued on page 5

Jewish Fertility Foundation opens in Detroit

The Metro Detroit community is invited to a free kickoff event on Thursday, September 5, to celebrate the arrival of the Jewish Fertility Foundation (JFF) to Detroit. The nonprofit organization, which launched its Detroit office in March, provides emotional support, educational programming, and financial assistance to those trying to grow their families.

"We understand the financial, emotional, and physical burden that infertility can put on individuals and couples," said JFF-Detroit Manager Carly Eisen. "JFF is committed to cultivating a compassionate and inclusive community where individuals can find the resources they need." JFF was founded in 2015 in Atlanta, Georgia, by Elana Frank, and has nine total locations (Birmingham, AL; Greater DC; Denver, CO; Miami, FL; Atlanta, GA; Cincinnati, OH; Cleveland, OH; Detroit, MI; and Pittsburgh, PA).

The Detroit office was established by a small exploratory committee and community effort, which included parlor meetings at homes, community crowdfunding, one-on-one conversations, and generous contributions from local foundations and organizations, such as the Jewish Women's Foundation of Metropolitan Detroit, Jewish Federation of Detroit, and The Jewish Fund. "As a mental health professional and advocate, JFF's emotional and educational resources are essential to someone experiencing infertility," said Danielle Gordon, the JFF-Detroit Advisory Council chair. "Social support is a protective barrier against feelings of isolation, among so many other ups and downs of this journey."

The Jewish Fertility Foundation's kickoff event will be an evening of education, inspiration, connection, and hope. "Our expansion to Detroit confirms our commitment that no one face the challenges of infertility alone," said Elana Frank, founder and CEO of JFF. "With our resources, hopeful parents have a support system to navigate their family-building journeys with courage and determination."

The kickoff event will be in Franklin, Michigan (location will be shared with registants), from 7 to 9 p.m. on September 5. Register at jewishfertilityfoundation.org/detkickoff by Thursday, August 29 — space is limited. ■

Celebration of Jewish portry continued from page 4

Water (Crowfoot Press). Faculty Emerita at Siena Heights University, her play *Willing* was produced Off Broadway. While working on a third book of poetry, *Pieces of Thunder*, she is now also writing screenplays, including *Jerusalem Road* (International Screenwriting Award) and *The New Eve* (Los Angeles Screenplay Awards, Diversity Initiative).

Pia Taavila-Borsheim has an Interdisciplinary PhD from Michigan State University with areas of qualification in American Literature, Sociology, and Philosophy. She was a professor for 43 years, teaching literature and creative writing at Gallaudet University in Washington, D.C. She is the author of five books of poetry and two forthcoming. She publishes widely in literary magazines and journals including *101 Jewish Poems for the Third Millennium*, *The Bloomsbury Anthology of Contemporary Jewish American Poetry*, and *Covenant of Generations: The Women of Reform Judaism*. She is the editor of *Sara's Children: The Destruction of Cmielnik* by Suzan E. Hagstrom. Pia lives in Presque Isle, Michigan, with her husband, David Borsheim. She is a Reform lay leader who teaches at Temple B'nai Israel in Petoskey and tutors students preparing for b'mitzvah.

Claire Weiner spent her non-writing career as a clinical social worker helping people make more sense of their life stories. She began writing when her children left home. Her work has been published in various journals including the Michigan Jewish Historical Society. Her first book, a chapbook, *For a Chance to Walk on Streets of Gold*, was published in spring 2024.

Zilka Joseph is an internationally published poet who has authored six collections. Her work is influenced by Indian and Western cultures, and her Bene Israel roots, and has appeared in journals such as *Poetry Magazine*, *Kenyon Review Online*, *Asian Literary Review*, *The Bombay Literary Magazine*. She was nominated for PEN and Pushcart awards, has been interviewed on NPR/Michigan Radio, and Rattlecast, Rivkush, and Culturico podcasts. The University of Michigan awarded her a Zell Fellowship, the Michael Gutterman prize, and the Elsie Choy Lee Scholarship. Her book *Sparrows and Dust* won a Notable Best Indie Book award. *Sharp Blue Search of Flame* and *In Our Beautiful Bones* were Foreword INDIES finalists. *Sweet Malida: Memories of a Bene Israel Woman*, was published in the U.S. in February, and will be published in India in November 2024. She is a creative writing coach, manuscript advisor, and a mentor to writers in her community.

Register for the event on the TBE website. ■

From Odessa to Dexter

Review of Kommuna Lux by Beth Dwoskin

The tiny Stony Lake Brewing Company brew pub in Saline hosts monthly "Acoustic Routes Concerts" of musicians who are paid the full box office proceeds, with no overhead going to the pub. In July Acoustic Routes hosted Kommuna Lux, their first musical group from Eastern Europe.

Kommuna Lux is a group of young, classically trained Ukrainians who live in Odessa, the New Orleans of Eastern Europe. Odessa was a major Jewish city with a unique and thriving culture, much less traditionally religious than other parts of Eastern Europe. The Jewish presence was so large that it influenced and blended with the local societal mix, especially in terms of music.

Odessa's Jews were murdered in the Holocaust, but they are remembered in modern Ukraine as shapers of Ukrainian history. Kommuna Lux is dedicated to finding Jewish and other traditions. The band's name derives from "kommunalka," a shared housing concept popular in Odessa and other urban centers; and "lux," the Latin word for "light," is a nod to the joy of their community. They consider themselves to be carriers of the genre of urban chanson.

Bagrat Tsurkan, the mesmerizing lead vocalist, not only sings in a rich, warm baritone but also whistles, trills, shouts, beatboxes, and jumps as a part of each song. All the musicians play western instruments — trumpet, trombone, drums, clarinet, and accordion — but their music evokes Eastern and Central Europe. Despite the wide-ranging melodies and rhythms, the klezmer element comes through persistently in the beats and instrumentation of Kommuna Lux, but it mixes creatively with Balkan and Bessarabian motifs and is fused and modernized with jazz and rock to create a unique style of high-energy performance that keeps audiences captivated.

Because they are Ukrainians and they want to elevate their national music, Kommuna Lux sings in Ukrainian. There were a few attempts to sing "Jewish songs," mostly for humorous effect, including a song about, of course, gefilte fish. But the overall lack of Yiddish gives the Jewish melodic elements a surprising postmodern twist.

Clarinetist Volodymyr Gitin is the only Jew in the group as well as the only one of the musicians who speaks enough English to converse. He told me that although Ukrainian is the official language of his country, many people still speak Russian and "it's not a problem" — everyone understands that their country is a mixture of backgrounds, age, education, and languages. I had the unsettling experience of having him tell me that Jews are admired in Ukraine for their financial acumen and their ability to make money, and that the band turns to him for management decisions because he is Jewish. He assured me that he takes antisemitism seriously, but he is not at all offended by this attitude from his fellow Ukrainians. Our language barrier probably made this discussion a bit murkier than it needed to be.

On this tour, Kommuna Lux is focused on raising funds for Ukraine, now in its third year of war. Their music is part of a surge of interest in traditional Ukrainian music since the war began. More than just resistance, it's a movement to preserve the Ukrainian culture that Russian hegemony has tried to denigrate and erase. The band formed KMLX, the philanthropic agency of Kommuna Lux, a 501(c)(3) nonprofit to help them collect donations to bring home to Ukraine for humanitarian and military projects. You can find Kommuna Lux and KMLX on the internet. ■

Harmonious Indifference in Haifa

By Glenn Levine

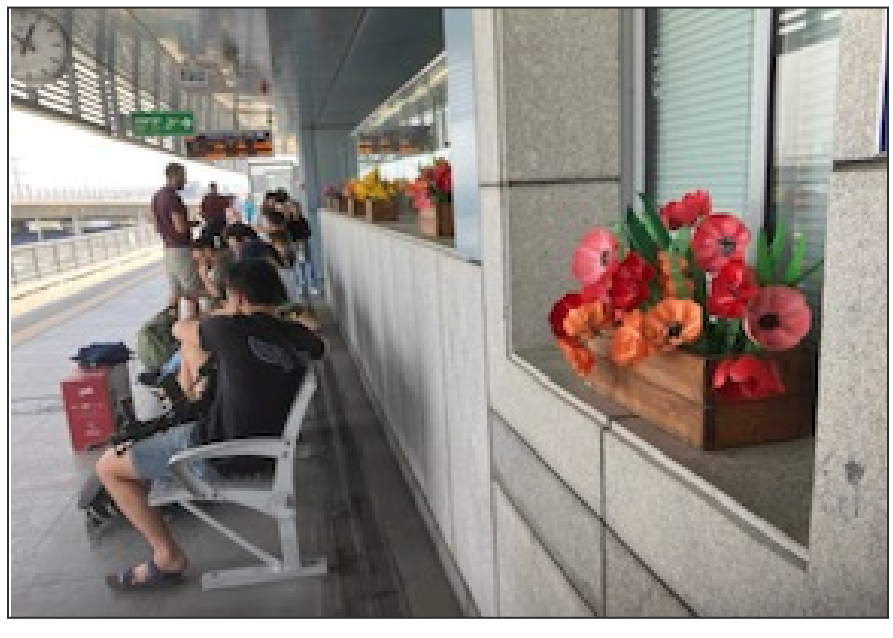
Normally I reside near Ann Arbor and attend sabbath services there at the Chabad House.

During the COVID lockdowns, I decided to return to school and am now working on a master's degree at the University of Haifa. I arrived on October 15, 2023. Most mornings I have coffee in a cafe habituated by a mix of people ranging from religious Muslims (including young women wearing an array of head coverings) and armed soldiers (both men and women, some probably rotating back from Gaza). They all share the same space less than an arm's length apart, inattentive to one another.

I'm accustomed to this phenomenon of purported enemies drinking cappuccinos side by side. Such a scene — completely routine here — is imponderable in the U.S. In what world do soldiers, days removed from combat, not notice their enemy's extended family? Nearby cafes replicate this scene. If I sent you a photo, you would see what I see: armed Jewish and Druze soldiers and young, hajib-adorned Muslim women. The contrast would, without explanation, seem stark. You might infer that implied coercion explains the tranquility.

But I won't provide a photo. A photo cannot convey the apparent indifference of everyone in the cafe. I've come to think of this particular feature of life in Haifa as "harmonious indifference."

In March of this year, I visited the Haifa City Museum's exhibition on the history of the city's International Flower Show. The flower show was a notable feature of civic and commercial life in Haifa from 1951 until the mid-1990s. I met the curator, Ms. Yifat Ashkenazi, and we discussed the background and outcomes of the museum exhibition. Her goal was to remind older residents and to educate a new generation about their city's international reach as host of the flower show.



Ms. Ashkenazi began to plan the exhibition during the COVID lockdowns. It opened in July 2023 coinciding with protests over proposed changes to the country's supreme court. With the tumultuous context in mind, she sought material that might unite — something universal, not only for Israeli Jews, but for people across ethnic, linguistic, religious, and generational lines. And then October 7.

With October 7, the national flower, Anemone coronaria, swiftly became a symbol of regeneration. (This flower is typically red, though there are other colors.) Ms. Ashkenazi could not have known such a symbol would emerge. Through the months of the ensuing war, school groups visited the exhibition — Jewish students, Arab Christian students, and some, but not as many, Arab Muslim students. The exhibition held enough content to enrich while managing to inform without provoking. It generated no complaints. The curator achieved something remarkable: to curate a visual, historical narrative that enlivened without infuriating.

Haifa is a shared city where people's mundane habits overlap in curious harmony. There are Jews, Muslims, Baha'i, Druze, and Christians. The word "harmony" regularly comes to mind as I observe life here. Residents of Haifa probably would agree with this idea of harmony though with less enthusiasm, saying hakol beseder, that "everything is okay." So, I am coming to the thought that perhaps what looks like a harmonious overlap relies on a kind of deliberate indifference.

There is a jest about this city: Elijah's burial site lies here. He's honored by adherents of three faiths. In Haifa, members of these faiths interact daily with an ease that might astonish you. Some speculate that it is because neither Moses, Jesus, nor Mohammed deigned to visit Haifa. The space here is not sacred like Jerusalem's, as no apex prophet set foot on Haifa's ground. The human terrain also remains ordinary, without pretensions.

Across Israel the big picture and the most miniature pictures overlap to discourage indifference. Somehow in Haifa the indifference holds. Such habits of seeing and ignoring each other is the culture I wish to consider.

A few days after visiting the museum, I found myself in a coffee house in the Wadi Salib neighborhood, one of the city's older Arab areas. The coffee house itself was long and narrow, with a vaulted masonry ceiling, a remnant of Ottoman-era construction. The building itself is unremarkable to people here but historically evocative for me.

I sat on the sole unoccupied seat. It was a low stool against the wall near (and facing) the barista. There was a mix of young women behind open laptops and a few young men writing by hand in their journals. A woman entered, her appearance so striking that it should have commanded notice. But the young men, apparently consumed with introspection, did not lift their heads.

The young woman was beautiful. She wore heels and a black skirt, short enough to be deemed immodest by the standards I am growing accustomed to here. She ordered in Hebrew. Was she Mizrahi? Arab Muslim or Arab Christian? She was not Druze, for while I saw no forbidden earrings or jewelry, a tattoo was visible. On this woman's left calf, unavoidably visible from my seat on that low stool, I discerned text in 12-point German Gothic characters. I could not make out the words. Halakic law demanded I avert my eyes, which I did, though only after squinting sufficiently to read:
"No Rain
No Flowers."

The phrase as tattooed on this woman struck me as both incongruous and foreboding after the museum exhibition. What flowers? The red Anemone coronaria? I then noticed another tattoo on her right thigh, more subtle and yet awful. Did it suggest blood flowing down from her torso trickling below the hem of her skirt? It appeared on her thigh as a trickle of black-inked blood opposite the "No Rain No Flowers" tattoo. I averted my gaze, conscious of transgressing social orthodoxy and religious law.

I started an internal conversation, filling in the blanks. Did she receive this tattoo before or after October 7? Who is that woman? Does her biography matter, or is my glimpse of tattooed words and tattooed blood the illuminating detail? Or is the indifference of the men in the coffee house the story worth telling you? Or the story of the whole city?

How am I to understand such a place? How can you? The kabbalists offer a possibility: within the whole picture, we may find microhistory that may seem trivial yet provides insight into the larger narrative. Nothing is random. All is instruction, especially the ineffable.

My thoughts return to the museum exhibition. The curator created a venue for shared memories about a past generation's flower festival. Was there ever a shared understanding? Was it a shared indifference then and now that allowed the Haifa International Flower Show and the retrospective exhibition to proceed? The exhibition showed how, in 1951, just three years after Israel's independence, the elected mayor of Haifa, Aba Houshi, organized the first flower festival. Three years later, he enlisted Schmuel Bialik to form a city-run enterprise to administer civic festivals, an institution that endures today.

I invite you to return your gaze to the cappuccino-sipping young men who do not seem to notice a beautiful woman in a short skirt and to the soldiers who do not seem to see their enemy's cousins in line with them as they all wait to order their morning cappuccinos. Haifa, where not noticing is a choice, is regarded by the rest of Israel as a model for a shared, harmonious city. ■

Reflections from a month in Israel

Eileen Freed, CEO, Jewish Federation of Greater Ann Arbor

Thanks to the Board of Directors of the Jewish Federation of Greater Ann Arbor, I spent the month of July in Israel on a mini sabbatical from my role as the organization's CEO. In the August WJN, I shared my reflections of the first part of my experience — my participation in the Shalom Hartman Institute's weeklong Community Leadership Program themed "Israel Tomorrow." You can read this story at www.jewishannarbor.org/news-events/blog.

Protest in Carmiel Junction

During the remainder of the month, I traveled in Israel — as far south as Mitzpe Ramon and as far north as Rosh Pina — visiting friends and relatives, volunteering, attending protests, and witnessing the important work of Federation's Israeli funding partners and how they have been impacted by the events of the past 10 months. I also enjoyed a little "me time" — reading, hiking, sightseeing, and reconnecting with the people, culture, and language of Israel.

The Mood

Israel this summer was a strange combination of normality and trauma. To be clear — Israel is not in a state of "post-trauma." Until the hostages are home, until communities in the north can return to their lives, and until daily rocket fire in the north and the south ceases, all Israelis are in a state of trauma. It is difficult to find someone who is not touched by the current situation.

That said, in Tel Aviv, Jerusalem, and throughout much of the country, restaurants and shops are open and busy. Families are spending summer vacations together at the beach or celebrating simchas. I visited a couple of wineries where other visitors — and there were a lot of them — included a bachelorette party and a group of young men who had recently been serving in Gaza having a bit of normal life on a Friday afternoon. While there were certainly far fewer tourists and tour buses, I did run into teen tours from the U.S. (and Israel) in places I least expected — such as what I thought were going to be quiet and solitary hikes in Ein Avdat in the Negev and in the Carmel Mountains. And I met tourists from around the world volunteering in Tel Aviv, and at the Kotel Tunnel Tours in Jerusalem.

Yet, signs of the situation are everywhere. At Dizengoff Square, where the cafes are full, the fountain is full of photos, memorabilia, and signs remembering civilians and soldiers killed on October 7 and since. Most road overpasses and many buildings have huge banners: "Bring them Home," "Failure: Elections Now," and "Together we will win," which featured the Israeli and Druze flags. At Tel Aviv University one haunting sign was of a mirror and said, "Kidnapped. This could have been any one of us." There were hostage photos tied to each palm tree at the beach promenade and a moving display of hostages and the books they love at the new National Library of Israel. At traffic circles, junctions, and entries to communities throughout the country, there were art installations of yellow chairs, yellow ribbons, and empty strollers and bikes.

Protest in Jerusalem

Signs of trauma are not just visual. In my many conversations with friends and relatives — none of whom happen to be settlers or Bibi supporters — I heard despair, anger, and pessimism. There were similar sentiments expressed during my short visit in March, but four months later, people are, justifiably, tired and frustrated that their passionate protests have not resulted in a hostage or ceasefire agreement, nor in a fall of the government. People have described the current situation as "a nightmare," or "it's so bad, it's just so bad." Most people who I asked said they did not think the government would fall any time soon, leading several to consider following friends who have left Israel, unless there is a significant change.

Israelis are also very worried about us. Most asked me if I was experiencing antisemitism and what is going on at university campuses. The upcoming U.S. election was also causing consternation and uncertainty about what would come next.

While the mood below the surface is dark, and disturbing to this lover of Israel, the sense of determination and resilience I experienced provides a hopeful counterpoint. I witnessed much of that hope and strength during visits with our funding partners, about which I will share in the future.

Protests for the Hostages/ Against the Government

It may be counterintuitive, but I did find hope and positivity in the protests that take place throughout Israel each and every Saturday night. Although there is a lot of frustration that the government does not act on the will of the masses, the presence and fortitude of the protesters, week in and week out, is reason for optimism. Over the course of the month, I participated in four protests in four different cities, and I was struck by the similarities and stark differences — particularly in the vibe of each protest.

My first protest experience took place in Jerusalem. The crowd there was very diverse — religious, secular, young, and old. It was rowdy and noisy, but not unruly. Drummers led a march through the street, and there was a constant buzz of vuvuzelas. Signs included posters of the hostages, Israeli flags, and a variety of slogans and emotional speeches with urgent calls for a hostage agreement and ceasefire, and strong — even angry — demands for the government to step down. In Jerusalem and elsewhere, criticism of the government and PM Netanyahu was met with chants of "busha" (shame); calls for leaders to do more to bring the hostages home (as well as for the government to fall) elicited loud demands of "achshav" (now).

The next week I was in Kfar Saba, about 30 minutes north of Tel Aviv, and the contrast between the two experiences was stark. The group assembled in a large community plaza near a shopping center, was primarily secular, and mostly over the age of 50 — and that is generous. There were no posters and just a few vuvuzelas, and the plaza was awash in blue and white flags. While there were similar speeches and chants, I would describe the protest as "staid." As was the case at every protest, we ended with singing of Hatikvah. I found it particularly moving that, regardless of the heated, angry messages at each gathering, they ended with unity and hope.

The protest at Carmiel Junction, on the road separating the lower and upper Galilee, was altogether different. Protesters of many ages banged incessantly for half an hour on metal guard rails on the side of the road and in the traffic island. I was glad to have listened to my hosts who recommended I bring ear plugs. In addition to Israeli flags, I saw a collection of Pride, yellow (for the hostages), and Druze flags. The speakers, including Member of Knesset Naama Lazimi, and the son of 85 year-old Arieh Zalmanovich, a hostage from Nir Oz who died in captivity in Gaza, were passionate when speaking about the failures of the government and the need to bring their loved ones, dead or alive, back in Israel.

Unsurprisingly, the protests in Tel Aviv had the highest production value. At the Hostage Square gathering, famous Israeli actor, Lior Ashkenazi, emceed the program, and Shimon Buskila, a popular composer and performer, sang. Families of the hostages served as a backdrop to the speakers, and instead of flags, almost every sign contained photos of hostages and slogans to bring them home now. One of the most moving moments was when the name of each hostage was read by a speaker and repeated by the crowd — 116 names. The energy of this rally was particularly moving, especially given the presence of so many hostage families and friends. Throughout the month, I thought about how exhausting attending rallies each week must be, especially for those families. But they will tell you — they have no other choice than to continue this fight.

Helping out in small ways

It was important to me to contribute, in some way, to the national effort of supporting the hostage families, the evacuees, and the soldiers who are all bearing the brunt of this war.

In Tel Aviv, I volunteered with Eran's Angels, a social service agency that serves the food insecure, Holocaust survivors, and others in need. Since October 7, they have operated a huge warehouse in a parking garage where they accept and distribute clothing and a range of other items for evacuees and soldiers. I joined Israelis and tourists from around the world for a morning of sorting items and packaging bedding for evacuees.

I spent a morning in Migdal Ha'Emek at the northern command for Brothers & Sisters in Arms cutting and preparing mesh to serve as shade and mosquito netting for soldiers serving in the north. I also had the opportunity to see the beginnings of a project our greater Ann Arbor community has supported: an ice cream truck that serves ice cream to soldiers on the front.

I was asked by our Partnership2Gether office if I would be willing to visit Tzfat and a hotel housing evacuees in the north. My response was that if there were people living there, I couldn't say no to a visit. Unfortunately, the 68,000 evacuees from the north, and those who have not been evacuated but who face regular danger from Hezbollah, feel they have been abandoned by their government, by the rest of Israel, and by us. It was essential that I witness and support those Israelis who have been living under fire and who have been evacuated from their homes since October 7 with no clarity at all as to when they may go home or — at the very least — a plan for the coming school year for their children.

At the Partnership2Gether office in Tzfat, my colleague opened the window to a view of Mt. Meron, which, the previous night, had been the target of over 82 rockets. Imagine the people of Tzfat managing with limited sleep and constant stress. Since October 7, 35 people have been injured and five killed by over 5,600 rockets and drones fired from Lebanon and Syria. More than a thousand houses and businesses have been destroyed and direct damage to property is estimated to be more than $400 million — this in the region of Israel with one of the lowest socioeconomic levels in the country. I visited with evacuees from Kfar Yuval who have been living in a luxury spa hotel in Rosh Pina, which now feels more like an apartment building, for almost 10 months. Elder residents were uprooted from their homes and routines; mothers, whose partners are on reserve duty, are living in small rooms with their children and are at their wit's end; and many have lost their businesses and jobs. All the while, they still live under constant fear of rocket fire.

During my visit to the north, I didn't feel like there was much I could do to contribute. But I was thanked repeatedly for coming when no one else would; I think my presence did make a difference. And I promised I would share their story and bring awareness back to our community, which I am proud to do and will continue.

Final thoughts — for now

As I write this article, Israel is braced for a retaliation from Iran or its proxies, foreign air carriers have stopped flying to Israel, and Israelis are celebrating their Olympic team which has won a record six medals at the Olympic Games in Paris (so far). A colleague reports that, with the exception of the lack of tourists, Jerusalem seems quite normal. It appears to be more of the same — a combination of stress, trauma, and a strange normalcy that is impossible to imagine from afar. I'm grateful for the opportunity to experience it firsthand and to share my impressions with the community.

If you'd like to have coffee and hear more about my time in Israel, please email me at eileenfreed@jewishannarbor.org. ■

Ann Arbor welcomes Israeli gap year volunteers

By Amichay Findling, Israel and Overseas Manager, Jewish Federation of Greater Ann Arbor

It was an August Friday afternoon when a plane carrying very special passengers landed at DTW airport: Lahav Hyitner and Danielle Or Lev, Ann Arbor's first ShinShinim (Israeli gap year volunteers) finally landed!

Concluding a long journey bringing them to Ann Arbor, which included a seven-month selection and training process and an 18-hour plane flight from their homes in Israel, they have arrived in Ann Arbor and are settling into their new homes.

Danielle and Lahav, both 18 years old, have decided to dedicate a year of their life to volunteering immediately after high school, postponing their military service and academic studies for a year, to come serve the greater Ann Arbor Jewish community through the ShinShinim program of the Jewish Agency for Israel. While Ann Arbor has previously benefitted from the work of ShinShinim who were based in Metro Detroit, this is the first time these elite volunteers will be based in Washtenaw County.

ShinShinim are carefully chosen from thousands of applicants for their creativity, interpersonal skills, knowledge of Israeli culture, and much more. They bring their energy and love of Israel to Jewish communities worldwide, providing an authentic Israeli perspective through creative programs and challenging discussions. They also aim to establish lasting connections between greater Ann Arbor and Israel through meaningful personal relationships.

Danielle and Lahav have already started their volunteering at the Hebrew Day School of Ann Arbor and the Ann Arbor JCC. This month, they look forward to meeting children and teens in the religious schools of Temple Beth Emeth and Beth Israel Congregation, as well as getting to know the community in general.

Danielle and Lahav are pleased to introduce themselves to the community below.

To stay up to date on the ShinShinim this year, follow them on Instagram @shinshinim_annarbor. For more information, contact the Federation's Israel and Overseas Programs Manager Amichay Findling at amichay@jewishannarbor.org.

Danielle Or Lev

My name is Danielle, and I'm from Holon, Israel. I've just turned 18 in August, and I'm thrilled to be joining you in Ann Arbor for the coming year as one of the first Ann Arbor ShinShinim of the Jewish Agency for Israel.

A bit about me: I grew up in a loving family with my three younger sisters, Ophir, Noa, and Maya, and my adorable dog Louis. My mom Yael is an elementary school teacher, and my father Nir is a software architect.

My family is incredibly important to me! We love traveling together, both exploring the beautiful landscapes of Israel and venturing to new destinations around the world.

One of our favorite family activities is solving escape rooms. We've played over 100 escape rooms together, both in Israel and abroad, and we always enjoy the challenge and excitement they bring.

I'm very passionate about the Scouts, which have been a significant part of my life for the past nine years (Known as Tzofim in Israel, the Scouts visited Ann Arbor this past July). I started as a young participant in my fourth grade, then became a counselor, a group leader, and eventually a coordinator, co-heading the entire tribe of 1,000 Scouts.

Danielle and Lahav during this summer's ShinShinim training

These experiences have shaped me to who I am today and taught me the importance of community and leadership.

Music is another passion of mine. I enjoy playing the piano, dancing, and singing. I also enjoy cooking and love experimenting with new recipes in the kitchen. I'm a big fan of Asian cuisine in general, and my favorite food is sushi, which we often make at home as a family activity.

I'm also a sports enthusiast and enjoy staying active. Whether it's running, playing team sports, or simply spending time outdoors, I love keeping fit and healthy.

I recently graduated high school where I specialized in Biology, Chemistry, and Math. I studied in a specialized leadership program, where I gained a lot of important skills that I hope would prove useful during my time in Ann Arbor.

I'm really looking forward to getting to know the Ann Arbor Jewish community and contributing in any way I can. Thank you for welcoming me into your community. I can't wait to meet everyone and start this exciting journey together!

Lahav Hytiner

Hello Ann Arbor!!!

I'm Lahav, and together with Danielle, we'll be the first Shinshinim of the Jewish Agency in Ann Arbor. I'm very, very excited for this upcoming year, working in the community. I can't wait to meet everyone and start this amazing year. So a bit about myself:

I'm 18 years old and from Mazkeret Batya, in the "Keshet" community, where I study in one of six high schools in Israel where secular and religious people learn and live together. My father, Alon, is Director of Operations at an engineering company. My mom, Dorit, moved from "high tech" to education, and now she is a kindergarten teacher in the community. She comes from a family of educators and Shlichim (Israeli emissaries to the diaspora), which is what first inspired me to go on shlichut. I have an 8 year old sister, Shaked, who loves acrobatics, and a puppy called Laika.

Following my family's values, I deeply believe in the importance of education, Zionism, and Jewish tradition, which is why we are a part of this special Keshet community.

As for working with youth and kids, I have been a counselor for two years in "Noam," the youth movement of Conservative Judaism in Israel, and also a counselor for two months at Bnei Akiva summer camp "Moshava" Wisconsin and a counselor in a summer camp for gifted kids. Empowering and educating kids to instill values and independence is my way of making an impact that matters.

In school, I'm majoring in math, chemistry, physics, social science, history, and Jewish thought. I completed one third of a BA degree during high school, majoring in political science and late Jewish history. I completed a two-year research position at Ben Gurion University, investigating color-changing damselflies. With this research, I represented Israel and competed in "Regeneron ISEF" in Los Angeles. My first encounter with Judaism in America was over a year ago, when I competed with my friends in the "Maimonides Moot Court" in the U.S. It was a fascinating experience for all of us.

In my free time, I play the piano, engage in various crafts, XC mountain bike (which I used to compete in), swim, and I like to make a mess in the kitchen. ;) Every Friday night, I meet with my friends. I really love traveling the world — I travel every year with my grandma alone, or in delegations, getting to meet youth from the international community.

Thank you for welcoming me into your community. I hope I'll be able to bring added value to your kids and the community. ■

Federation gets new security grant

By Rachel Wall, Communications and Development Director, Jewish Federation of Greater Ann Arbor

The Jewish Federation of Greater Ann Arbor is thrilled to announce that it is the recipient of a $96,000 early childhood security grant from The Tepper Foundation through Jewish Federations of North America (JFNA), helping to protect our most vulnerable population during a time when antisemitism is spreading across the nation.

The funds are given with the intention of hiring security personnel to protect preschools, day camps and after-school programs. In the Ann Arbor area, these funds were distributed to the Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad and Camp Gan Israel, the JCC of Greater Ann Arbor, and Temple Beth Emeth.

Ann Arbor Federation CEO Eileen Freed recognizes how vital these funds are to local congregations and organizations. "No one should have to worry about the safety of their children in a Jewish space, and we hope these funds offer some peace of mind," says Freed. "It is a pleasure to be able to help our community in this meaningful and tangible way."

The Tepper Foundation has been a major partner with JFNA in response to the growing number of antisemitic incidents in the United States since the October 7 Hamas terror attacks on Israel. The organization launched the Security Fund in November 2023, which focuses on security on college campuses. It has now made grants of more than $12 million across the nation to support the security needs of the American Jewish community.

"Right now, nothing is more important than protecting our children and giving them a safe environment where they can learn, grow, and thrive as people," said JFNA Chair Julie Platt. "We're thrilled that the Tepper Foundation continues on this journey with us during such difficult times."

The Tepper Foundation's current round of grants totaled $9 million and was awarded to Jewish Federations in 76 communities across 30 states. All recipient Federations are already participants in the national LiveSecure Initiative, a program of JFNA to fund general security needs. Through LiveSecure, the Ann Arbor area was able to hire its first ever Community Security Manager in May of 2023.

Building on the success of Jewish Federations' LiveSecure initiative — the largest philanthropic effort to support Jewish security in North American history — Jewish Federations have become The Tepper Foundation's partner in continuing to ensure the safety of Jewish communities nationwide.

"Without basic security for our children, the Jewish community cannot flourish," said Shira Hutt, Executive Vice President of JFNA. "We are proud of the immense progress we have made on securing our community through LiveSecure, but the unprecedented spike in antisemitism that our community has experienced since October 7 has created the need for additional security."

For more information or to learn how you can support security efforts for the greater Ann Arbor Jewish community, contact Rachel Wall, Communications and Development Director for the Ann Arbor Federation, at rachel@jewishannarbor.org. ■

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HDS celebrates 50 years, building renovation, and new library

By Tamar Jacobson

Hebrew Day School of Ann Arbor is beginning a remarkable year as we complete our beautiful new library and school renovation while at the same time celebrating our 50th year since our founding in 1974. This significant milestone is not just a celebration of half a century of academic excellence and commitment to Jewish values, but also a momentous leap into the future with our state-of-the-art facilities. As we stand at this threshold, our school community brims with excitement and pride, eager to honor our rich history and embrace the opportunities ahead.

Hebrew Day School of Ann Arbor was an idea born from community members' commitment to and passion for Jewish education. This vision, which started as a school with just 12 students, has grown into a vibrant, joyful community of learners. We remain the only Jewish day school in Ann Arbor and are deeply proud of our exceptional programming in secular academics, Judaic studies, Hebrew language immersion, fine arts, and social emotional learning. We have talented teachers and specialists who use their expertise to support all types of learners. Throughout our journey, we have nurtured generations of students, partnering with families to equip our students with the knowledge, skills, and values needed to thrive in the world. The foundation provided to Jewish students at Hebrew Day School supports graduates who are successful in middle school and beyond and are poised to make a difference in the world through the lens of their Jewish heritage.

The impact of our founders cannot be overstated. Their dedication and foresight laid the foundation for an institution that would become a pillar of Jewish education in Ann Arbor. Over the years, generations of school and community leaders have built upon this legacy, contributing to the thoughtful and high-quality education we provide. Through their dedication and wisdom, these leaders have honed the original vision into the nurturing environment we have today, where students flourish academically, socially, and spiritually. The school's growth and success are a testament to their vision and the unwavering support from the Jewish Federation as well as our partnerships with synagogues and community members throughout Ann Arbor.

Our alumni, spread across the globe, are a testament to the lasting impact of our educational philosophy. They embody the spirit of resilience, curiosity, and communal responsibility that our school strives to instill. From leaders and artists to healers and helpers, our graduates, grounded in their Jewish identity, carry forward the lessons learned within our walls, contributing positively to their communities and the world.

As we celebrate this moment, we are also on the cusp of another significant milestone — the completion of the Anna Schwalb Memorial Library and our exciting school renovations. This ambitious project symbolizes our forward-thinking commitment to providing the best possible learning environment for our students. The new facilities will be completed this fall and are designed to inspire curiosity, foster creativity, and support our mission of providing a holistic education. We welcome you to contact us for a tour!

The state-of-the-art library will serve as a hub for knowledge and exploration, offering students access to a wealth of resources that will enrich their learning experiences. With modern technology, comfortable study spaces, and an extensive collection of books and digital media, the library will be a place where students can engage deeply with their studies and expand their intellectual horizons. The layout of the library is open and accessible; we look forward to welcoming visitors and hosting community celebrations for years to come.

This moment is more than a celebration of physical transformation; it is a collective acknowledgment of our shared journey. It is a time to honor the visionaries who founded our school, the educators who have guided our students, and the families who have entrusted us with their children's education. It is also an opportunity to thank our alumni, whose achievements continue to inspire and motivate us.

The broad support from the Ann Arbor community has been instrumental in our success. Local leaders and rabbis, community members, and generous benefactors have all played a role in our journey. Their contributions have helped us grow, innovate, and provide the best possible education for our students. This collective effort underscores the strength and unity of our community, making our 50th anniversary a celebration of shared achievements.

As we look to the future, we are filled with optimism and excitement. The new library and renovated school facilities are just the beginning. We are committed to continuing our tradition of excellence, adapting to the evolving needs of our community, and ensuring that every Ann Arbor family seeking a Jewish education for their children can receive just that. It is our intention that every student who walks through the doors of Hebrew Day School receive an education that empowers them to be the authors of their own Jewish experience and identity, girded with tools for success for any endeavor.

We have planned a series of events to commemorate this special 50th anniversary year and for the dedication of our completed new library. You will see us celebrating at the Apples and Honey event on September 15 at the JCC of Ann Arbor. Please stop by our station for a treat! We will host our Library Dedication on Sunday, November 17, and a grand celebration in May 2025 where current school families, staff, and alumni can come together to honor our past and envision our future. For a complete list of events, please visit our website, www.HDSAA.org. These events will provide opportunities for reflection, connection, and celebration, reinforcing the strong bonds that unite our community.

Here's to 50 years of excellence, and to many more years of growth, learning, and joy.

Join us in celebrating this momentous occasion and stay tuned for updates on our new library and school renovation. Together, we are building a brighter future for our students and our community. ■

Team Ann Arbor-Nahalal shines at the JCC Maccabi Games

By Ariella Monson, Director of Development and Operations, Ann Arbor JCC

Seventeen teenagers from Ann Arbor and Nahalal, Israel, joined forces as Team Ann Arbor-Nahalal at this year's JCC Maccabi Games held in Detroit from July 29 to August 2. Our team had three tennis players who all made it to the semifinals of their division, three volleyball players who made new friends from California, one soccer player, and six basketball players who learned all about 3v3 JCC Maccabi basketball. Our three baseball players who participated on mixed teams with Detroit had a great time on the field! The Ann Arbor-Detroit 14U baseball team came home with a gold medal Thursday afternoon in the blazing heat. However, the week was about much more than just sports; friendship and service also played an integral part of the Maccabi experience.

Our teens met other Jewish youth from across the United States, Canada, Hungary, Mexico, and Ukraine, and made lasting memories with our four teens who joined us from Nahalal, Israel. Evening socials gave athletes the opportunity to try a variety of fun activities, including curling, axe throwing, swimming at the J, dancing, and everyone's favorite JCC Maccabi pastime, trading pins.

The JCC Cares component, where athletes give back to local agencies, is always a meaningful addition to the games. This year, everyone worked together with Detroit's Hadassah chapter to make dolls, which will be donated to local hospitals and used as tools to help explain medical procedures to young children.

We can't wait for the 2025 JCC Maccabi Games! If you are interested in participating with Team Ann Arbor, please contact Ariella Monson at ariellamonson@jccannarbor.org. An informational meeting will take place in October. ■

AA Reconstructionists year in review

By Rebecca Kanner, AARC board chair

Recently I've been reflecting on the year 5784 at the Ann Arbor Reconstructionist Congregation (AARC). Most importantly, the congregation celebrated a major milestone in April, with the joyful installation of our wonderful Rabbi. Rav Gavrielle Pescador has enriched the AARC with meaningful teachings and beautiful music, collaborated masterfully with our Davening (worship and music) team, officiated at life cycle events with caring and sensitivity, and much more.

As chair of the board of directors and a longtime AARC member, I am also impressed by another aspect of the past year. The AARC experienced a flourishing of members stepping up to create successful community events. At the end of May 2024, the AARC community headed to Camp Tamarack for a two-night retreat, a catalyst for bonding and outdoor experiences. This was the first overnight retreat for

our congregation since 2013, and it happened chiefly due to the energy and dedication of AARC member Leora Druckman. Leora envisioned a congregational retreat, and she recruited and led the team to make it happen.

"The retreat was a wonderful opportunity for everyone to renew our connections to nature, each other, and to ourselves" remarked Leora, "Over 70 people of all ages attended. Rabbi Gabrielle led two moving services including a unique 'Walking Mincha' in the woods." She continued, "Attendees prepared breakfast, provided childcare, and facilitated games — which included everything from chess to soccer. There was canoeing, kayaking, swimming, and guided hikes. There were attendee-led workshops, including Midrash Art, Hebrew, Kosher Wines, and other topics. In the evening, we sang under the stars at the campfire after a lovely outdoor Havdalah. While inside, there was an energetic dance party with music and dance instruction provided entirely by AARC volunteers." She concluded "Most importantly, there was time to relax, enjoy nature, and learn more about each other. The success of the retreat is a testament to the enthusiasm, talent, and commitment of the people in our community."

An inspiring July 16 "song circle" featuring Jewish musicians Molly Bajgot and Rena Branson was the result of AARC member Etta Heisler taking the initiative in a big way. "I have loved Molly and Rena's music and connected to it deeply, so when I saw that they were touring the Midwest this summer, I knew I had to get the two of them to Ann Arbor," comments Etta. "Our community is so much richer when we share our talents and passions with each other. It's a joy to organize an opportunity for us to sing and cry and laugh together knowing that others are doing the same."

In reviewing the past year, we acknowledge that it's been a challenging period for Jews and Jewish organizations, with the shock of the October 7, 2023, terror attacks, and the pain of the ongoing war. The AARC appreciates the partnership with other congregations and with the Jewish Federation of Ann Arbor. We're grateful for the community-wide response that was shown in several key gatherings. One memorable event, among several, was the "Songs for Solace Healing and Hope" at Temple Beth Emeth on October 19, 2023. This community gathering featured musicians from several congregations including the AARC.

Looking forward to the new year 5785, we are optimistic that the AARC can continue the collaborations and member-led initiatives that foster meaningful community.

The AARC is a caring, inclusive, and music-loving community of people who want to practice and study Judaism — or simply be around people who share a commitment to Judaism's values. The AARC's spiritual leader, Rav Gavrielle Pescador, is known for her warmth, her collaborative spirit, and her incredible voice and harp playing. You are invited to visit https://aarecon.org/ or email emily@aarecon.org to learn more about the Ann Arbor Reconstructionist Congregation.

AARC Events for September

September 4
AARC. Rosh Chodesh Elul. This is an hour led by our Rabbi, on Zoom. 9–10 a.m.

September 8
AARC. Book Group will discuss *Ester and Ruzya: How My Grandmothers Survived Hitler's War and Stalin's Peace* by Masha Gessen. Zoom only. Contact Greg at gsaltzman@albion.edu . 12:15–2 p.m.

September 14
AARC. Second Saturday Morning Shabbat Service. This is a hybrid Shabbat Service led by our Rabbi, Gavrielle Pescador, at the JCC and on Zoom. 10:30 a.m.–12 p.m.

September 18
AARC. Pop-In Elul Teaching on Zoom. This is an hour led by our Rabbi. 7–8 p.m.

September 27
AARC. Fourth Friday Kabbalat Shabbat. This is a hybrid service led by Rabbi Gavrielle Pescador in person at the JCC and on Zoom. Everyone is welcome! 6:30 p.m.

For more information about services or events or to receive Zoom links, please email:
emily@aarecon.org
Ann Arbor Reconstructionist Congregation website: aarecon.org ■

Creature Conservatory has a Harry ambassador

By Hannah Davis

In summer of 2022, the Creature Conservancy in Lodi Township took in Harry, a wolf-dog hybrid abandoned by his owner on a road trip. Steve Marsh, owner of the Conservancy, was reluctant to care for him at first, due to the risk involved in wolf-dogs; with Harry, however, they got very lucky. "We have something that looks just like a wolf who acts like a golden retriever. You got the golden retriever brain and the wolf body," said Marsh. Harry now works as an ambassador during the Conservancy's educational programs.

Trouble with the township

Unfortunately, The Creature Conservancy is facing issues with the local township government and neighbors that threaten its very existence.

The Conservancy is in the process of building a large three-part enclosure for Harry to run and relax in; however, construction has been on pause since last year. Several residential neighbors of the Conservancy raised concerns about the location of the enclosure, claiming the fence needed to be set back further from the property line. The Conservancy applied for and received approval for the fence, and had built it and begun construction on the first of three dens in the enclosures to keep Harry safe from Michigan's weather. Then, the township emailed stating that they deemed the den a larger change than was allowed for in the site plan, and requiring the Conservancy to submit a site change application and pay application fees costing several thousand dollars for it. The Conservancy maintains that they have tried to comply with all regulations, but that the unique nature of the nonprofit and the confusing and contradictory requirements in the zoning ordinance have made this a struggle.

Finally, at the most recent Lodi Township meeting, the township decided that the changes constituted a "major change," which necessitates creation and submission of an entirely new area and site plan. The last time the Conservancy went through this process, over a decade ago, it cost upwards of $100,000. These costs are only expected to be higher now. The expense could easily bankrupt the Conservancy, requiring them to rehome or euthanize the 300+ animals living on site.

The Conservancy's neighbors insist that they love and support the organization; these words are somewhat belied by their behavior. Other than submitting complaints to the township, several of the neighbors have been recorded trespassing on Conservancy property.

You can support Harry, Steve, and the Creature Conservancy

The Creature Conservancy is a 501(c)(3) nonprofit organization dedicated to educating the community about conservation and providing a home for over 300 animals. The Conservancy has been a part of the Washtenaw County community for almost two decades. Not only does it provide care for many injured, endangered, and rescued wildlife, but it is also an extension of education in the community. Thousands of school children and university students pass through the doors each year to learn more about the world around them.

The Conservancy is currently working to raise funds to cover the expense of the new area and site plans. Donations can be sent to the Conservancy directly on their website at https://www.thecreatureconservancy.org/donate- or at the GoFundMe at https://www.gofundme.com/f/save-the-creature-conservancy-and-its-animals. ■

Customs of Selichot

By Rabbi Ora Nitkin-Kaner

The practice of Selichot goes back at least 2,000 years, and may be even older: Legend has it that when King David realized the Jerusalem Temple would eventually be destroyed, he begged God to tell him how the Jewish people would be able to connect with God while in exile. God told King David that the people could recite 'selichot' — penitential prayers — to bring them closer to God, and that they should include a recitation of the "Thirteen Attributes of God," a passage from Exodus evoking God's compassionate nature — and one that we now recite throughout Rosh haShana and Yom Kippur: "Adonai! Adonai! A God compassionate and gracious, slow to anger, rich in steadfast kindness, extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet God does not remit all punishment … "

As Jewish tradition evolved, it became customary to recite Selichot prayers in the days and weeks leading up to Rosh haShana. In Eastern Europe, Selichot were originally recited early in the morning, prior to dawn. There was a custom in Eastern Europe that the person in charge of prayers would make the rounds of the village, knocking three times on each door and saying, "Israel, holy people, awake, arouse yourselves and rise for the service of the Creator!" It later became common practice to hold the first Selichot service — considered the most important — at a time more convenient for the masses. Therefore, the Selichot service was moved to Saturday night. ■

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2:15-3:15: Sand Art Workshop led by Gail Kaplan
$20 for JCC Members, $25 for Community Members
Space is limited for this workshop, please register at ***jccannarbor.org***

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October 6

Reflections: Art Exhibit & Performances

Location: JCC of Greater Ann Arbor

To submit or for more info, contact mariepattipati@jccannarbor.org.

October 7

All-Day Programming & Evening Vigil

Location: University of Michigan Diag

Details to follow

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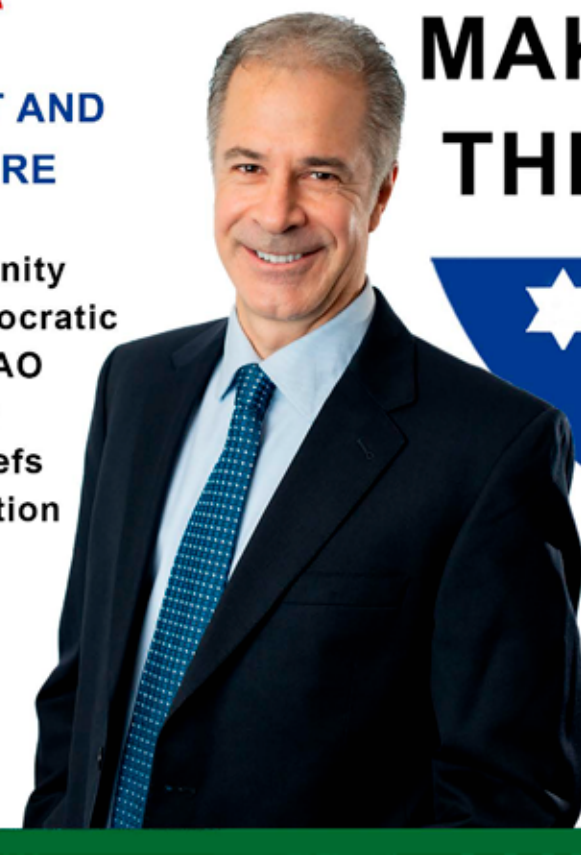
MAKING SENSE OF
THE JEWISH VOTE

Please join the EMU community and our guest, veteran Democratic pollster Jim Gerstein of GBAO Strategies, who will discuss Jewish voters' political beliefs and values as the 2024 election rapidly approaches.



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Introducing the new NEXTGen A2 Board of Directors

By Ariella Hoffman-Peterson, NEXTGen A2 Coordinator, Jewish Federation of Greater Ann Arbor

NEXTGen A2 is a dynamic group of individuals in their 20s and 30s in the greater Ann Arbor area. Running programming as a wing of the Jewish Federation of Greater Ann Arbor, its primary purpose is to involve and connect young Jewish adults throughout Washtenaw County.

From recent college grads and graduate students to working professionals, those settled for the long run or just passing through, there is a meaningful place for anyone in the NEXTGen A2 community. Through dynamic leadership and a range of diverse events and experiences, NEXTGen A2 aims to establish and nurture a thriving Jewish community for young people spanning a wide range of life stages.

NEXTGen A2 brings new people into leadership roles every fall. You are invited to meet the 2024–2025 Board below.

To learn more or get involved in NEXTGen A2, email nextgena2@jewishannarbor.org.

Ava Armour
Ava Armour (she/her) was transplanted to Michigan from southern Illinois in summer 2021 and cannot imagine moving back. She works in disability equity at the University of Michigan, participates in disability advocacy, and is an active member of the Ann Arbor Jewish community. When she is not working, she can be found playing French horn in various community bands, participating in paraequestrian and adaptive athletics, and hanging out with her friends and her two cats, Monkey and Matzah. Ava is a member of Beth Israel Congregation and the Ann Arbor Orthodox Minyan. Ava looks forward to serving on the NEXTGen A2 Board and making events even more accessible and welcoming for the community.

Gulia Chernyak
Raised in Ann Arbor, Gulia has been deeply immersed in the local Jewish community for as long as she can remember. Her early years were enriched by experiences at Camp Raanana and the Jewish Community Center. Her Jewish and secular education continued at Hebrew Day School. Her involvement with Temple Beth Emeth's religious school and participation in AARTY (Ann Arbor Reform Temple Youth Group) and NFTY (Northern Federation Temple Youth) shaped her high school years, where she proudly served as a state-level board member.

In 2011, Gulia was honored to attend the NFTY Biennial Conference, a pivotal event that united regional representatives from across the nation. A summer at Kutz URJ camp in upstate New York at the age of 16 was a transformative experience that deepened Gulia's connection to her Jewish identity.

Gulia's engagement with Judaism has remained a central part of her life, whether through intimate gatherings with friends, travels to Israel, or her recent role as a part-time staff member supporting the Main Event hosted by the Jewish Federation. Gulia's lifelong dedication to the nonprofit sector and the principle of tikkun olam is inspired by her mother's influential work as CEO and Executive Director of Jewish Family Services of Washtenaw County.

After earning a degree in Technical Writing from Eastern Michigan University, Gulia now channels her passion for service into her role as Senior Development Manager at the American Cancer Society, where she continues to contribute to the healthcare and nonprofit sectors with dedication and purpose.

Traci Cramer
Traci Cramer is a Research Lab Specialist at the University of Michigan, where she works in a swine lab within the Department of Emergency Medicine. She moved to Ypsilanti in 2019, having previously studied animal science at Purdue University and at Texas Tech University. In addition to NEXTGen she is active with Mishpacha (the queer affinity group at Temple Beth Emeth) and she canvasses with Ann Arbor for Public Power. When not working, Traci enjoys knitting, counted cross-stitch, and trying out mid-century recipes. She was once the bride in a mock wedding at Purdue Hillel.

Rachael Dawson-Baglien
Originally from metro Detroit, Rachael moved to Washtenaw County in 2011 for graduate school, fell in love with the area, and never left! Passionate about creating community and connection, she has a degree in Macro Social Work/Community Organizing from U of M. Rachael has served on the board of NEXTGen Ann Arbor on and off since 2019 and has been behind NEXTGen's social media for the past couple years. In her spare time, Rachael loves going to concerts, comic book conventions, and spending time with her family.

Matt Eisenberg
Matt is the Band Director at Ypsilanti Community High School. Originally from the Washington, DC, area, he moved to Michigan in 2023. Matt performs with the Five Lakes Metro Brass band throughout the Detroit area on the tenor horn (picture the tiniest tuba possible). In his free hours, Matt enjoys sourdough baking and poorly playing video games.

Jack Fuchsman
Jack, a Dayton, Ohio, native, grew up in a family very devoted to their Judaism. He attended Jewish day school and spent his summers at Camp Ramah in Wisconsin. He then attended Bowling Green State University where he studied Communications and also received his master's in Jewish Professional Studies from Spertus Institute in Chicago. Following college graduation, he moved to Israel for a year, teaching English. Over the last few years Jack has worked for Oklahoma Hillel and spent three years working for the Jewish Federation of Cleveland in the Young Leadership Division. He now works as the Assistant Director of Development for The Alumni Association at U of M. Jack joined the Board of Directors of the Jewish Federation of Greater Ann Arbor in 2024 and serves as the NEXTGen liaison.

Outside of Jewish life, Jack is an avid sports fan and has become an even bigger Michigan fan. Now engaged to his fiancée Haley, an Ann Arbor native, he has taken on the full Michigan identity. They attend every home football game, go to Shabbat weekly at Hillel, and attend their summers at Camp Michigania, a Michigan alumni family camp. Jack is excited to finally find his forever home in Ann Arbor with his dog Joey and cat Zuzy (Mezuzah) and can't wait to get more involved in the community.

Jackie Heymann
Jackie (she/her) is excited to be a returning member of the NEXTGen board! After moving around the Midwest quite a bit, she has now settled down in Ann Arbor and is a Disability Access Coordinator in Services for Students with Disabilities at University of Michigan. She is passionate about supporting social justice movements and is an active member of If Not Now, an organization working toward equality, justice, and a thriving future for all people in Israel-Palestine. In her free time, Jackie enjoys crafting, trying all the non-dairy ice cream, kayaking, reading, watching bad (but so good) reality TV, and hanging out with her husband (Phil) and cat (Shmuly)! Jackie is also passionate about building vibrant, inclusive Jewish communities and looks forward to working with the new NEXTGen Board and members to make it a meaningful, fun year!

■

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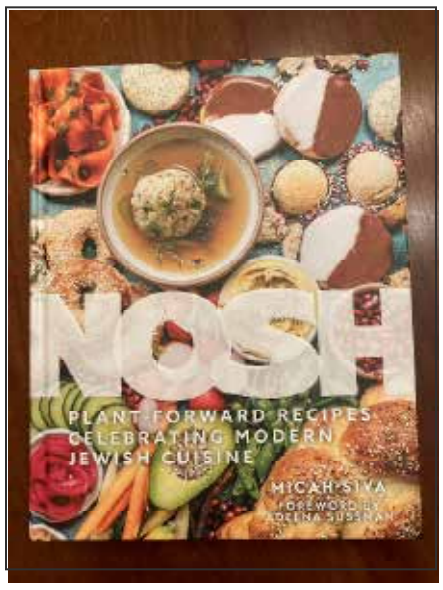
Garden to table for Rosh Hashanah

By Lonnie Sussman

Shana tova to all as we start out the new Jewish year at the end of this September. Nothing about the past year seems normal or — even very hopeful. That sentence goes against everything I believe. As I write this, the hostages are still not home, the Gazans have had most of their infrastructure destroyed, as have the Israelis in the northern part of Israel. Both peoples lived through a year of horror. I think we can all agree to hope, pray, work, for a better year both abroad and at home. I am going to continue to believe that it will be possible for people to live in peace. I'm going to plan how to enjoy the current month of Elul as the time to reflect on the past and to plan for what is ahead.

We have a lot of lead time to think about the High Holidays coming at the very end of the month and then into October. I have time to decide which of the vegan chicken soup recipes to freeze. I hope to come up with a better name for the soup and other suggestions are welcomed. There will be zucchini bread in the "magic dessert freezer" (my son-in-law's name for it) for Sukkot, made from the giant zucchinis that hid under the leaves in our garden. I've been making the rye chocolate chip cookies from my July column because they have been a big hit. I'm looking for a good vegan chocolate cake and a good recipe for chicken and fruit since not everyone is vegan. In the meantime, I love using the remaining produce in the garden or from the farmers market, to enjoy more late corn, the final tomato burst of the season, and any of the surviving greens for salads or stir fry.



Vegan Not Chicken Soup, otherwise known as Vegetable Soup

There is no need to write a chicken soup recipe. Basically, you add a bunch of vegetables like onions, carrots, celery, and garlic, and some herbs like bay leaves, thyme, salt and pepper and a whole chicken or just legs and thighs or whatever you traditionally do. But what do you do if you are trying to go vegan? I've been checking out the "not chicken soup" recipes. Based on my extensive research (3 books), the key is the broth. So, either you make your own broth by adding all the above vegetables and herbs to water, or go get Zoup, the kosher, vegan broth available at Busch's and other stores. Then go ahead and add the onions and carrots and celery to a big pot with a little oil and cook them for a bit and then add in the broth and the herbs and let it cook. My mom always told me to remove the vegetables that had all the taste boiled out of them and add fresh vegetables to the broth and just cook until tender.

Squash Cake with Whisky

By the Ladies of the Jewish Community of Volos, Greece

I have a number of recipes for using squash for both savory and sweet dishes. This is not the usual way of using squash but I'm giving it a go.

- ¾ cup raisins
- ½ cup whiskey
- 2½ cups flour
- 2 tsp baking powder
- 1 tsp baking soda
- ½ tsp salt
- 1 tsp cinnamon
- 3 eggs
- ⅔ cup margarine, or butter, or vegan butter
- 1¼ cups sugar
- 2 cups yellow squash, grated
- 1 cup walnuts, coarsely chopped
- 2 tsp grated lemon peel

Grease a baking tin (recipe doesn't say how big a pan). Leave the raisins to soak in the whiskey. Mix the flour and baking powder, baking soda, cinnamon, and salt. Beat the eggs with the margarine or butter and the sugar and the add the grated squash. Add the flour mixture and the whiskey-soaked raisins to the egg mixture (you can add all the whiskey too) and then add in the walnuts. Place in the baking dish and bake in 350-degree oven for 45–50 minutes. Remove from oven and let cool. You can sprinkle confectioners' sugar on top for even more sweetness.

Sweet Roasted Vegetables for Rosh Hashanah

The Scent of Orange Blossoms by Kitty Morse

Serves 6–8

This is beautiful cookbook based on traditional Sephardic Moroccan Jewish traditions. The author writes that the sweet roasted vegetables symbolize hope for the new year. This dish would go great with couscous or rice. There are other recipes for this dish that use a pound of carrots, sweet potatoes, and four large onions instead of the smaller ones. You can leave out the turnips, leeks, and zucchini.

- 1 cup canned chickpeas, drained
- 1 cup plus 2 tbs vegetable oil
- 10 carrots, peeled and cut in half lengthwise
- 12 leeks, white part only, sliced in half
- 10 small turnips, peeled and quartered
- 12 boiling onions (the small ones), peeled
- 6 zucchinis, cut into 5-inch sticks (the recipe says peeled, but I don't)
- 2 pounds butternut squash, peeled and cut into 2-inch cubes
- 5 sticks of cinnamon
- 1 cup raisins
- ¾ cup sugar
- 1 tsp salt
- ½ tsp ground pepper
- 1 cup water

Preheat the oven to 450 degrees. Sprinkle the chickpeas in the bottom of a large roasting pan. Pour the oil into a bowl and add the carrots and toss to coat. Then transfer the carrots to the roasting pan on top of the chickpeas. Do the same with the other vegetables and layer them. Sprinkle the top with the cinnamon sticks, raisins, sugar, salt and pepper, and water. Roast for about 15–20 minutes or until the vegetables start to brown. Then lower the temperature to 350 degrees and continue to roast until the vegetables are tender and caramelized. This could take about 1¼ to 1½ hours. If the vegetables start to dry out, add a little more oil on top.

Couscous with Onion and Raisin Confit

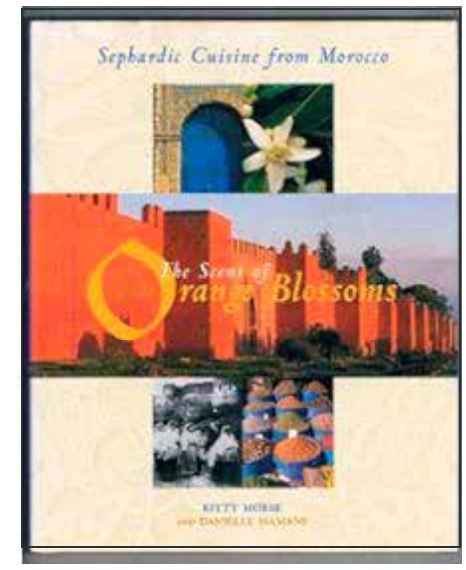
The Scent of Orange Blossoms by Kitty Morse

Serves 8

The recipe calls for eight cups of beef stock but you can use vegetarian stock instead. You may not need all the stock as you can intensify the flavor by cooking it down to about 6 cups. Check the instructions on the couscous to know how much liquid you need to cook 2 cups of the couscous. I think the confit could go with rice or even on green beans.

- 5 tbs vegetable oil
- 1 cup whole blanched almonds
- ½ pound onions, sliced
- ¼ cup sugar
- 2 tsp ground cinnamon, plus more for garnish
- 2 tsp salt
- 4 oz (about ¾ cup) seedless raisins, plumped in warm water and then drained
- 2 cups couscous
- 1–2 tbs orange blossom water
- Confectioners' sugar for serving

Use a large skillet and add 2 tbs oil and the almonds. Fry just until they turn a light golden color. Use a slotted spoon and transfer them to a bowl. Then add the sliced onions and a little more oil if needed and 2 tbs stock. Cover the skillet and cook over a medium heat until the onions are soft. This should take about 10–15 minutes. Then add the sugar, cinnamon, and 1 tsp of the salt. Then lower the heat again to medium-low, partially cover, and continue to cook until the onions reach a very deep caramel color. This can take up to 1 1/2 hours. On my stove I need to put the pan on the lowest heat on the back burner. Then add in the raisins. Make the couscous according to the directions, using the vegetarian stock or the beef stock. Save about ½ cup of the stock and add the orange blossom water to it and mix that into the couscous. To serve, use a warm platter and mound the couscous in the middle and spoon the onion mixture around the base and sprinkle on the almonds and extra cinnamon.



Sesame Tofu "Schnitzel"

Nosh by Mica Siva

Serves 4

Here's a new cookbook for the new year. Yep, I bought another cookbook. This one is kosher and vegan. There are many recipes for vegan dishes that take the meat or chicken out of the traditional way to prepare it, and this is an example.

- 1 14-oz block of extra-firm tofu
- 1 cup pickle brine from jarred dill pickles
- ⅓ cup cornstarch or potato starch
- 1 tsp garlic powder
- ½ tsp smoked paprika (I use regular)
- ½ cup panko breadcrumbs, can be gluten free if you want
- ¼ sesame seeds
- 3 tbs nutritional yeast
- ½ tsp sea salt, plus more for sprinkling
- 2 tbs vegan butter or more olive oil
- Lemon wedges for serving

Cut the tofu into 8-inch "steaks." Place in a baking dish large enough to spread them out in a single layer. Pour the pickle brine over the top of the tofu and let marinate for 25 minutes, flipping the tofu over halfway through. Drain the pickle brine but reserve ⅓ cup. Pat the tofu dry. In a separate bowl use a fork to whisk together the cornstarch, reserved ⅓ cup of brine, garlic powder, and paprika. In a second bowl, combine the panko breadcrumbs, sesame seeds, nutritional yeast, and the salt. Dip the tofu into the cornstarch mixture, flipping it to coat all the sides. Then dip the tofu into the breadcrumb mixture, pressing to coat all the sides. Place on a plate while you heat a skillet with the olive oil and or the oil and the vegan butter. Use medium heat and add the tofu to fry until golden in color. This should take about 5–6 minutes on each side. Serve with a lemon wedge. ■

New and exciting flavors of Persia

By Candace Bulkley and Trina Fuller

Candace and Trina became friends in the Temple Beth Emeth adult b-mitzvah class that graduated in 2022. They will be honing their palates, visiting, and writing about a variety of independent, locally owned Washtenaw County restaurants, catering to a variety of dietary preferences.

This month, we headed east. Not quite as far east as the Caspian Sea, but we could imagine what that might be like as we dined at Caspian Mediterranean Grill, located in a strip mall off I-94 in Ypsilanti, with easy parking but sadly no seaside view. The menu is full of the traditional Lebanese offerings that are ubiquitous at Mediterranean restaurants in the area like chicken shawarma, hummus, falafel, and fattoush salad. However, directing your attention to the lower left corner of the menu will lead you farther afield. That is where you'll find the traditional Persian dishes that give the restaurant its name.

Everything we ordered came from the traditional menu. The young person who took our order was very helpful, answering our many questions and offering guidance to the authentic dishes. We were delighted to experience flavors and textures which were new to our palates. The Kashk-e-Bademjan was our appetizer choice — a luscious traditional Persian warm eggplant dip that consists of cooked and mashed eggplants, caramelized onions, garlic, dried mint, and kashk, a dairy product, thicker and a bit saltier than yogurt, served with warm pita bread. It was savory, a bit sweet, and salty, and difficult to stop eating and move on to the rest of the meal. This would be the dish to convert eggplant haters to lovers.

The entrees fit into two categories, kebabs and stews. Our advisor behind the counter recommended stews and rice for the most traditional meal, and that is what we did. We ordered the Fesenjan, a well-known Persian stew made with chicken simmered until it's tender in a pomegranate and ground walnut sauce. As promised, the chicken was very tender, and the pomegranate lent a sweet/tartness that lightened the richness of the ground walnut sauce. This was a beautiful dish with complex flavors coaxed from simple ingredients.

We also tried Ghormeh Sabzi, a meat, bean, and herb stew. The Caspian Grill version contained beef and kidney beans, but other variations exist. The combination of herbs like fenugreek, cilantro, and parsley with dried limes make for an intensely savory and sour stew with a richness from the beef and kidney beans. This sour flavor profile was completely new to us and certainly woke up the taste buds! Ghormeh Sabzi is a very popular recipe and considered the national dish of Iran, but our tasters may need more exposure to the dish to truly appreciate its flavors and significance to the culture.

Persia — modern day Iran — has a rice culture and we had heard that the Caspian Grill has three wonderful traditional rice dishes, and we tried them all — to our delight! All rice dishes begin with a perfectly cooked "royal" variety of extra-long basmati rice. Adas Polo is an elegant pilaf cooked with lentils, fried onions, dates, and drizzled with saffron-infused butter. It is lovely to behold and to enjoy — a real standout. The more simple flavor of the Zereshk Polo is enhanced by a drizzle of the golden hued saffron butter and the tart taste of barberries, which are similar to unsweetened cranberries and look like jewels nestled into the white grains of rice, a delicious bite and visually stunning. Lubia Polo is a Persian rice dish made with tomatoes, green beans, and beef that is richly flavored with warm and aromatic spices. Not surprisingly, this was really good and more substantial than the others we tried. The flavor of the rice, warm spices, tomatoes, tender green beans, and beef were exotic yet familiar — like a hug from centuries past.

We finished the evening with Persian ice cream. Creamy French vanilla ice cream was flavored with rosewater, deliciously enhanced by finely ground pistachio nuts, and interestingly, studded with small pieces of saffron ice. It was a real contrast of flavor and texture. That contrast seems to sum up the whole of Persian cooking too.

Like many other restaurants, the Caspian Grill follows the post-COVID restaurant format of ordering at a counter and then having the meal brought out to you. The stews and rice were all large enough to share. All of the utensils and dishes are disposable, much to our chagrin. In addition to the restaurant's offerings, there is a market with a variety of spices, candy, and dry goods from the region to peruse while you wait for your food.

This visit introduced us to delicious and fascinating Persian cuisine. New food discoveries are all around if you seek them out!

Caspian Mediterranean Grill

1334 Anna J. Stepp Dr., Ypsilanti

734.219.0505

caspianmedgrill.com ■

Continued

Elul continued from pg. 1

approach this question with humility, and to ask it in the spirit of beginning with what is within reach of each of my hands to accomplish. As I look around me, I am encouraged by the many individuals and communities that I meet in the work of building equity who are courageously resisting darkness around them by reaching for their power to enact atonement, healing, and reconciliation on personal, interpersonal, systemic/institutional, and cultural levels. I am hopeful regarding the many leaders I have met who are facing the challenges of our times by acknowledging and accounting for past inequities in leadership and in distribution of resources and services. I am encouraged by those who are making commitments to deepen equity and restore justice in the world around them by checking in regularly with those who have been historically marginalized by systems, policies, and structures that they may have benefited from. I am inspired by their leadership choices to connect with communities and ask what they need, by their choices to amend systems, policies, and structures that have enacted harm, by their visionary work to assure that they are leading forward to a future where the mistakes of our past will not be repeated and where members of our beloved communities will get what they need to experience the basic human right of life with dignity and value. These leadership choices are markers for restorative justice and closely mirror the instructions that Maimonides provides for the process of "teshuvah"/repentance: admitting wrongdoing, seeking forgiveness from those you have wronged, and committing to changing one's behavior so that past wrongs are not repeated.

Contemplation and embodiment of the Elul acronym "Ani Ledodi…" inspires me to use this sacred time on the Jewish calendar to deepen my practice of humility, love, and reciprocity. In my learning and journeying with leaders across the globe, I have found deep joy in connecting my Jewish learning regarding the meaning of "Ani Ledodi" and "teshuvah" to the concepts that inform the South African term "Ubuntu." I have been blessed to make several trips to South Africa to work with an extraordinary group of transglobal leaders who are exploring global solutions for dismantling systemic racial inequality. One of the group's agreed upon principles for shaping this learning journey has been Ubuntu. Ubuntu (Zulu pronunciation: [ùúnt'ù]) is a Nguni Bantu term meaning "humanity." It has often been translated as "I am because we are," or "humanity towards others", but it is also used in a more philosophical sense to mean "we believe in a universal bond of sharing that connects all humanity."

In our fellowship, Ubuntu has made room for leaders to connect their human purpose to the work of growing racial equity globally. The concept of Ubuntu has also welcomed leaders to connect their lives and journeys to work that was begun before they were born — with their ancestors. I witnessed the power of living Ubuntu when several African women surrounded a young Black male leader in the group and spontaneously sang and danced a tribal ritual for rite of passage when he finished visioning a world where his pioneering work on the "Black Mama Bailout" would be supported by a society that so valued Black women that none of them could ever disappear again without whole communities rising up to look for them and secure their safety.

Ubuntu made me weep, upon hearing my African-American grandfather's saying "Don't ever let anyone steal your joy!" in the mouth of an African woman I had never met, who spoke these words in another language and came from a culture quite different than my own, yet had inherited this same principle from her parents and grandparents. Through these experiences, Ani Ledodi, Vedodi Li — I am to my beloved and my beloved is to me — was translated to me as a call to action to a very particular teshuvah that I believe is essential to building and maintaining the compassionate, strong, and accountable relationships we will need to move global collaboration and collective visioning for a better future forward. Ubuntu called me to a teshuvah that inspired me to remember my ancestors (those I was born to and those that I have claimed) and to build equity through acknowledgement of transgenerational accountability. Ubuntu has called me to the teshuvah of remembering both who I am to myself and my family and who I am to the world by valuing those who have come before me in this work and upon whose shoulders I stand. Ubuntu has inspired me to witness the need for equity as a transglobal issue that connects us across geography and beyond borders to other humans whose dignity and value matter to us and who are counting on us to remember our mutuality and interconnectedness. In the month of Elul, Ubuntu has deepened my value and deep respect for connections that already exist across humanity beyond language, beyond spoken words, and that we are each accountable to live into — Ani Ledodi V'dodi Li — "I am because you are … "

As we enter this Elul, I invite you into deeper reflection with me on the meaning of Ani L'dodi V'dodi Li. I also invite you to reflect with me on the power of gratitude. Contemporary philosopher Mark Nepo teaches that "gratitude awakens love in the receiver and inspires it in the giver as well." He teaches that in all of our relationships — marriage, friendship, business — we are natural experts at seeing what those around us are doing wrong, but often have to make a real effort to focus on what's been going right. On this long journey that has brought us to this crossroads in time that is Elul, I am spending time noticing who has been with me? Who has stood by my side? Who has challenged me and made me better? Who has said little, but moved graciously alongside me, at their own pace learning and taking in what they could until their own seeds could flower? Ani Ledodi V'dodi Li — I am to my beloved and my beloved is to me … How many of those around us, seen and unseen, deserve not just our service, but our gratitude?

In "On the Pulse of Morning" the great poet and prophet Maya Angelou states: "I, the Rock, I the River, I the Tree, I am yours — your passages have been paid. Lift up your faces, you have a piercing need for this bright morning dawning for you." My hope for all of us this Elul is that we will receive the coming of the New Year as those freshly awakened by the dawn. As at dawn, we may not be sure if what we are seeing around us is the waxing or the waning of the light, but my hope is that whatever comes next will find us resolute in commitments to grow more light within ourselves and for those who are walking with us.

This Elul, I am grateful to all those who are continuing to choose the dawn and work with as many open-hearted humans as they can find to value our multi-racial, multi-ethnic, cross-classed, multi-gendered, differently observant, differently abled, and intergenerational community as beloved — worthy of our giving and receiving care, compassion, and love. May our liberation continue to be tied to the liberation of all humanity and to our capacity to listen, learn, grow, and take action together. I am with you.

Yavilah McCoy is the CEO of the Diversity consulting group DIMENSIONS Inc. Through Dimensions, Yavilah services an international portfolio of clients in the areas of Education, Philanthropy, and Social Justice. Yavilah was an inaugural recipient of the Spielberg Foundation's Joshua Venture Fellowship and directed the launch of the "Ruderman Synagogue Inclusion Project" for Combined Jewish Philanthropies and the Ruderman Family Foundation in Boston. In celebration of the musical traditions passed down to her from three generations of her African-American Jewish family, Yavilah is also the writer, producer and performer of the Jewish Gospel theatrical production "The Colors of Water." ■

KlezMitten continued from pg. 3

what they're doing. I'm thrilled to start to define a Klezmer Michigan identity and drum up an enthusiastic base of energetic listeners who love Klezmer ... And really, anyone can love this music, you don't have to be Jewish!"

Elena Luchina, who teaches Yiddish at University of Michigan, is one of the organizers for the event. She was one of the Detroit Jewish News' 36 under 36 in 2023 and in her blurb mentioned that her long-held dream was to organize a Klezmer festival in Michigan.

"I think there's an expectation that to enjoy Klezmer you have to be a certain age or hold certain beliefs, but that's not the case," explained Luchina, who is ecstatic this event is coming to fruition. "We have a vision of a diverse multi-generational group of Jews, as well as anyone who is interested in celebrating our unique culture, actively participating at KlezMitten, and dancing along with the music."

Posner also has plans to resurrect the Kidz Klez Band at Beth El this fall and hopes to liven up the Klezmer scene in Michigan as a whole.

"And what better way to start than to put on a Klezmer concert unifying many of the bigger Yiddish contingencies in our state," said Posner. "It's all about bringing people together to celebrate Klezmer music and Judaism, its dance and Yiddish culture. It's exciting!"

KlezMitten will take place Sunday, September 15, at International Institute, Midtown Detroit, 111 E Kirby St, Detroit, MI, 48202. Doors open at 2:30 p.m. General admission is $20, kids under 12 are free. Kosher food will be provided by Small World Kitchen. For more information, email Alfposner@gmail.com. Link for tickets: https://klezundheit.ludus.com. ■

Fed Democracy Shabbaton Continued from page 1

The weekend's activities include:

Friday, September 20, at Temple Beth Emeth. Services at 6:30 p.m. followed by oneg and lecture by David Elcott at 7:45 p.m.

Saturday, September 21, at Beth Israel Congregation: Services at 9:30 a.m. followed by lunch kiddush and lecture by David Elcott

Sunday, September 22, Community-Wide Bagels and Get Out the Vote letter-writing project at Beth Israel Congregation, 10 a.m.–1 p.m.

For more information on how to get involved with programs like this, visit JewishAnnArbor.org or contact the Federation's Director of Community Relations, Rabbi Asher Lopatin, at asher@jewishannarbor.org. ■

Mahmoud Darwish and Avrom Sutzkever: A remarkable overlap

Excerpts from a longer essay by Shachar Pinsker, first published in the online publication, New Lines Magazine, https://newlinesmag.com/

"I have a good memory because I'm too weak to forget," wrote the Yiddish poet Avrom Sutzkever in his prose poem "Lupus." Mahmoud Darwish, the acclaimed Palestinian poet, wrote in his book of prose poems, "Memory for Forgetfulness," that he "had become a poet searching for the boy that used to be in him, whom he had left behind some place and forgotten. The poet had grown older and didn't permit the forgotten boy to grow up." Sutzkever (1913-2010) and Darwish (1941-2008) were from different generations, but their lives and writing overlapped for decades.

Mahmoud Darwish

Avrom Sutzkever

Both Sutzkever and Darwish wrote sophisticated, modernist lyrical and epic poetry and poetic prose, one in Yiddish and the other in Arabic. They both explore memory and forgetting in their literature in personal and collective terms. This is not surprising: Both poets survived the trauma of war, violence, dispossession and displacement. Sutzkever was a survivor of the Khurbn — the Yiddish term for the destruction of European Jewry during World War II, known as the Holocaust in English and the Shoah in Hebrew. Darwish was a survivor of the Nakba — the Arabic term for the catastrophe of Palestinian displacement and dispossession amid the violence of the 1948 war. It is not known whether Sutzkever and Darwish ever met or were aware of the other's writing. And yet, when reading their prolific literary output, the many parallel lines in their poetic temperaments and thematic preoccupations are remarkable.

When Sutzkever and Darwish write about memory and forgetting in the shadow of the Khurbn and the Nakba, they create a literature of resistance. They also touch, perhaps inevitably, on questions of home and exile, although they do not always make clear in their writing what home is or where the homeland is located. Sutzkever wrote in a 1950 poem: "Oh Lithuania, homeland mine … / Storks, vaulted in my memory over your black forests." When Sutzkever first encountered Palestine in 1947, he wrote: "Had I not been here with you / breathing in your joy and pain, / … I would have perished as an exile, / and only my yearning would have reached its home." In an oft-quoted poem, Darwish wrote, "My homeland is a suitcase." In an interview with the acclaimed Israeli translator and editor Helit Yeshurun, Darwish said, "Exile is so strong within me, that I may bring it to the land."

Sutzkever and Darwish created a poetic narrative out of their biographies, which were both deeply marked by the traumas of catastrophic loss and displacement. Darwish was born in al-Birwa in Galilee, a village that the Israeli army occupied and later destroyed during the 1948 war. Because his family fled from Palestine to Lebanon during the war and returned a year later, they missed the newly established State of Israel's first national census; they were also forced to make their home in another village, since their own no longer existed. They were thus considered "internal refugees" or "present-absent aliens" who were denied any claim to their previous homes. Palestinian citizens of Israel lived under military rule from 1948 to 1966; this meant that Darwish was required to obtain a permit from the military governor to leave Haifa, where he lived for many years. He left Israel in 1970 and lived a peripatetic life, moving from Cairo to Beirut, Moscow and Paris. In 1996, after Israel and the PLO signed the Oslo Accords and Yasser Arafat became president of the Palestinian Authority, Darwish moved to Ramallah.

Sutzkever was born in Smorgon, then part of the Russian Empire and today Smarhon in Belarus. In 1915, during fighting between the Russian and German armies, the Russian authorities accused the Jewish residents of spying for the Germans and ordered them to leave. Sutzkever and his family fled to Omsk, Siberia. After his father died, he moved with his mother and siblings to Vilna (present-day Vilnius), then widely known as the "Jerusalem of Lithuania"; the city was a major center of Yiddish culture during the interwar period when Sutzkever was growing up and beginning to write and publish poetry. After the German army occupied the city in 1941, the entire Jewish population was confined to the ghetto, where death by starvation and shooting were quotidian experiences. In this harrowing place, Sutzkever wrote poetry that was smuggled out and came to the attention of the Jewish Anti-Fascist Committee in Moscow. He and his wife escaped from the ghetto via the sewers in 1943 and joined the partisans in the forest, from which the committee, recognizing his crucial role as a witness and a great literary figure, arranged for a Soviet military plane to airlift the couple to Moscow. After the war, Sutzkever left Moscow — before leading Soviet Yiddish writers were purged and executed. He lived in Lodz and Paris before settling in 1947 in Tel Aviv, where he lived until the end of his life, although for many years he traveled constantly around the world, frequently attending literary events in the far-flung, ever-dwindling communities of Yiddish speakers.

Darwish started to write poems in Arabic as a child and received, at age 12, an invitation to read a poem during Israel's Independence Day. In the poem he read, he described the irony of Palestinians being forced by the military governor to celebrate the day. Just a few years later, Darwish published his first collections of poems, "Birds Without Wings" (1960) and "Leaves of Olives" (1964). One of these early poems is "A Letter From Exile," in which the speaker struggles to grasp the contours of his family's reality and that of the displaced Palestinian collective between home and exile:

> I heard on the radio "Letters from Home"
> Greetings from one exile to another
> … My parents, brothers, family, and comrades,
> maybe you're alive,
> maybe you're dead,
> maybe, like me, you have no address.
> What good is man,
> without a homeland,
> Without a flag.
> Without an address.

Somewhat later, Sutzkever wrote a similar poem that begins with the words, "I write my letters without addresses." The young Darwish became, like the older Sutzkever, a poet performing his poetry in public, even though both wrote difficult, stylistically complex poetry.

During the 1950s and 1960s, Sutzkever and Darwish lived in the same country while writing poetry in languages that the other did not know. But they both knew Hebrew well and both admired the Hebrew poetry of Hayim Nahman Bialik (1873-1934). Bialik was considered the Hebrew "national poet" of the late 19th and early 20th centuries, a status that evolved and was cemented with the transition from cultural Zionism to territorial Zionism.

Many Yiddish writers did give voice, in the years after 1948, to the Palestinian trauma of displacement and dispossession in ways that show they recognized in the Nakba elements of their own traumatic experiences during World War II. Sutzkever did not write about the Nakba directly, but he did write about life in Palestine-Israel in a way that displayed an acute awareness of the other in Israeli culture — both the diasporic Jewish other and the Arab other. In "Lupus," the speaker tells us that he lives in Tel Aviv, on the "highest floor of the highest wall in the city," and he takes extreme security precautions so that "nothing and no one" will disturb him in his experiments in the realm of writing. The speaker writes at night not by the light of an electric lamp but "the dented, polished lamp" that he acquired in the flea market of Jaffa. "Who knows," wonders the speaker, "where the lamp was hanging before and whose wisdom it inherited? I would give up my right [arm] if I could see the face of its previous owners."

The previous owners of the lamp were very likely Palestinian Arabs. Jaffa's flea market is built of memories of other times, places and people. Most of the Palestinians who lived in Jaffa before 1948 were displaced during the war by the Irgun, the right-wing Jewish underground militia. The Jews who repopulated their homes, which Israeli authorities declared "abandoned property," were precisely the new immigrants of sheyres hapleyte, survivors from Eastern Europe, and Jews from the Arab world who were also uprooted during the years immediately after Israel declared its statehood. In the Arab neighborhoods of Jaffa, like Jebelya (which was renamed Givat Aliyah, Hebrew for the Hill of Immigration), Jews used the kerosene lamps that the narrator now uses to write. No wonder the traumas of both the Khurbn and the Nakba are present in the room of the speaker, who comments that one can constantly "hear the dead breathe."

Darwish wrote about the Holocaust and the Nakba more explicitly. He stated, "It is the duty of not only the Jew to remember the Nazi massacres." Despite the enmity between Palestinians and Israelis, he declared that "no Arab has the right to feel that his enemy's enemy is his friend, because Nazism is the enemy of all people." At the same time, Darwish was fiercely against the instrumentalization of the Holocaust and its memory in a national Israeli struggle against Palestinians' rights and aspirations. What Darwish rejected, I believe, was the idea that the conflict between Israeli Jews and Palestinian Arabs is, in his words, "a struggle between two memories." He recognized that the memories of the trauma of the Khurbn, which Sutzkever expressed in Yiddish, were intertwined with the memories of the trauma of the Palestinian Nakba. At the same time, Darwish insisted that "between memory and the suitcase there is no solution but resistance," which is the only hope for justice.

Darwish's words are echoed by both Sutzkever's demand for historical justice after the Khurbn and by what Yerushalmi wrote at the end of "Zakhor," his profound meditation on Jewish memory: "Is it possible," he asks, "that the antonym of 'forgetting' is not 'remembering,' but justice?" In the dark times that we witness in Palestine-Israel today, it seems that memory can only be a zero-sum game, part of a struggle in which only one side can win, but justice is lost.

Sutzkever and Darwish expressed very different ways of thinking and writing about Palestine-Israel, but there were also important commonalities between them. Both described the feeling of being in exile even when they were ostensibly at home. Darwish became a second-class citizen in his native homeland of Palestine, now renamed the State of Israel, which imposed the Hebrew language on him and subjected him to martial law. Sutzkever, meanwhile, was an honored citizen of the newly established state even as he fought the marginalization of Yiddish and longed for the Vilna of his youth. Both men were acutely aware of the other's national group and their own catastrophe. Both poets engaged deeply with the significance and meaning of memory, forgetting, trauma and justice in the context of catastrophic loss.

Shachar Pinsker is a professor of Judaic studies and Middle East studies at the University of Michigan, Ann Arbor ■

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September Calendar

Always check websites or call for updates before planning to attend anything listed here and for prayer services.

Tuesday 3 Rosh Hodesh Elul
Wednesday 4 Rosh Hodesh Elul
Friday 6
Candle Lighting 7:41 p.m. Shoftim
First Friday Shabbat with the Jewish Cultural Society. At the JCC. 6:30 p.m.
Saturday 7
Havdallah 8:40 p.m.
Celebration of Jewish Poetry at TBE. See article.
Monday 9
The Past is Present: Antisemitism Yesterday and Today: Zekelman Holocaust Center See ad for more. 7 p.m.
Tuesday 10
Nnimmo Bassey Wallenberg Medal and Lecture. See ad. 4:30 p.m.
Wednesday 11
Yidish tish: (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.
Friday 13
Candle Lighting 7:29 p.m. Ki Teitzei
Saturday 14
Havdallah 8:27 p.m.
AARC Second Saturday Shabbat Morning Service. At the JCC. 10:30 a.m.
Sunday 15
Apple and Honey. At the JCC. See ad for details. 2–5 p.m.
KlezMitten see article for details.
Friday 20
Candle Lighting 7:17 p.m. Ki Tavo
Democracy Shabbaton with Dr. David Elcott 20 through 22. See article for times and locations.
Saturday 21
Havdallah 8:14 p.m.
Democracy Shabbaton with Dr. David Elcott 20 through 22. See article for times and locations.
Sunday 22
Democracy Shabbaton with Dr. David Elcott 20 through 22. See article for times and locations.

Friday 27
Candle Lighting 7:04 p.m. Nitzavim-Vayelech
AARC Fourth Friday Kabbalat Shabbat and Potluck. At the JCC. 6:30 p.m.
Saturday 28
Havdallah 8:02 p.m.
Selichot
Sunday 29
Walk a Mile in my Shoes event: JFS. All day.
Monday 30
Political pollster Jim Gerstein at EMU. 6:30 p.m. ■

Beth Israel September events

Everyone is welcome to join Beth Israel for services, classes, and events. Services are being held in person and virtually, unless otherwise noted on the calendar. Beth Israel is live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links are also available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Talmud Study with Rabbi Dobrusin (via Zoom)
Monday, September 9, 16, 23, and 30, 4 p.m.
The class meets on Zoom on Monday afternoons from 4–5:15 p.m. We read the text in the original Hebrew or Aramaic with an accompanying English translation and discuss the text in English. No familiarity with Hebrew or prior experience studying Talmud is required. This summer and fall, we will study the fourth chapter of tractate Rosh Hashanah, which deals with laws and traditions relating to the blowing of the Shofar and the liturgy of Rosh Hashanah. Check the Beth Israel website for the Zoom link.
Chodesh Chadash: A BIC Women's Group
Sunday, September 22, 6:30 p.m.
An open women's social group for members of all ages. We will chat, connect, and learn! Join us for this fun opportunity to get to know each other!
Aura of Kabbalat Shabbat
Friday, September 27, 6 p.m.
A Jewish Renewal-inspired singing service led by Rabbi Aura Ahuvia. The choir, dubbed the "Holy Levites," will be holding a rehearsal at 5:30 p.m. leading right up to and seamlessly into services. All are welcome to attend.
Selichot Program & Service
Saturday, September 28, 8 p.m.
All community members are invited to join us at 8 p.m. for Havdalah, Selichot prayers, and shared reflections following a gallery-style walk through a display of art and quotations relating to the themes of the High Holidays.
Rosh Hashanah Family Event
Sunday, September 29, 11 a.m.
All families with children elementary age and younger are invited to join Beth Israel families from 11 a.m. to noon at Beth Israel for fun activities with High Holiday themes, including paper plane biodegradable tashlich and more.
Theology Book Club — Online
Wednesdays at 7 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services

Beth Israel's New Rotating "School Year" and "Summer Season" Weekday Minyan Schedules:

School Year Schedule, September (following Labor Day, starting September 8) through April:
Sundays at 9:30 a.m. in person in the M&M Chapel,* then 7:30 p.m. on Zoom.
Mondays and Tuesdays at 7:30 p.m. on Zoom
Wednesdays at 6:15 p.m. in person*
Thursdays at 7:30 p.m. on Zoom
Summer Schedule, May through Labor Day
Sundays through Thursdays 7:45 p.m. Minyan (Minchah and Maariv) on Zoom. In-person options to be announced.
*= In person minyanim will still (1) be streamed through Zoom from the chapel, and (2) meet even when BIRS is not.

Friday Evening Services — in person and virtual
Kabbalat Shabbat Service at 6 p.m.
Shabbat Morning Services — in person and virtual
Saturdays at 9:30 a.m.

High Holiday Services

Join Beth Israel to celebrate the High Holidays and welcome in 5785. See the website for complete details on service times and tickets. (www.bethisrael-aa.org) ■

TBE events in September

Events and services are both in person and/or virtual. Please see www.templebethemeth.org for full details, location information, and links.
Tot Shabbat Service & Dinner (Resumes September 13)
Fridays at 5:45 p.m.
Celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 0–5. Registration requested.
Wine & Cheese Shabbat Reception
Fridays at 6 p.m.
Shabbat Service
Fridays at 6:30 p.m.
Every 2nd Friday at 7:30 p.m.
Saturday Shabbat service
Saturdays at 10 a.m.
Weekday morning blessings
Weekdays at 9:15 a.m.
Join Rabbi Whinston each weekday morning for a short service of song, poetry, and meditation.
Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.
Queer Torah Study
Tuesdays at 7 p.m.
Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte & Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information.
Back Door Food Pantry
Thursdays, 4 to 7 p.m.
Meditation with Claire Weiner
Thursdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session.
Lunch & Learn with Rabbi Whinston
Fridays at 12 p.m.
Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects.
Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion.
Weekly Evening Mahj
Tuesdays at 7:30 p.m.
Weekly Afternoon Mahj
Wednesdays at 12:30 p.m.
Introduction to Judaism with Rabbi Whinston
Thursdays, September 5, 12, 19, 26, 7 p.m.
Celebration of Jewish Poetry with special guest Jehanne Dubrow, PhD
Saturday, September 7, 2 p.m.
WTBE Historical Novel Reading Group
Monday, September 9, 12:30 p.m.
Family Camp
Friday, September 13, 6:45 p.m.
Family Camp provides an opportunity for families to play and learn together, for students to reinforce and share some of what they are learning in the classroom, and most importantly, to strengthen ties among students and parents/caretakers.
Bereavement Group
Tuesday, September 17, 4 p.m.
The group will have opportunities to share openly about their process of grieving and will also have topic-based readings to spark discussion.
LGBTQ Shabbat Potluck
Friday, September 20, 5:30 p.m.
Join us for a Shabbat dinner and candle lighting with members of the local queer community! Bring a dish to share with others, make new friends, and let us know what you'd like to see in future queer programming!
S'lichot Program and Service
Saturday, September 28, 8 p.m.

Sacred Aging Institute

Sacred Aging Institute (SAI) is a series of programs and opportunities for shared study, meaningful discussion, and creative exploration. SAI is meant to foster connection, growth, and mutual support for older adults as we create a sacred community within our larger TBE family.
Preparing for High Holy Days
Mondays, September 9, 16, 23, 30, noon and 7:30 p.m.
Mussar Group
Tuesdays, September 10 and 24, 1:15 p.m.
Legacy Letter
Tuesdays, September 17 and 24, noon
Listening and Learning: A Discussion Group based on Rabbi Address's Sacred Aging Podcast with Rabbi Chelsea
Sunday, September 22, 4:30 p.m.
Listening and Learning: A Discussion Group based on Rabbi Address's Sacred Aging Podcast with Cantor Emerita Annie Rose
Thursday, September 26, noon ■

New JCC cultural arts director talks about campus antisemitism

By Meg Bernstein

After October 7, things were so bad on campus. Whatever you heard, it was worse!" Marie Aiudi Pattipati does not waste any time, diving straight into the difficult topics when we finally meet at Argus Farm Stop. We have arranged to discuss an art installation she facilitated on the University of Michigan campus shortly after the start of the Israel-Hamas war, but we begin with an illuminating conversation about the realities of campus life over this last academic year.

"Thank goodness for [the Jewish Communal Leadership Program] because we had each other for support." Marie praises the support and friendship of peers and faculty involved in with JCLP, especially

Photo of Marie's art installation

considering the loud anti-Zionist voices coming out of the Social Work students. Disheartening doesn't even begin to cover how it felt, she tells me, to have educated peers training in the field whilst denying the stories of Jews and Israelis whose lives were devastated or snuffed out by Hamas' attacks. How could these classmates later go on to provide counseling and support to clients who have endured similar traumas if they believed only certain voices? If, to them, Jewish voices and stories do not count and only one narrative allowed to prevail.

"It started from Day One, like, on October 8 we were seeing messages in our [department] chat that said things like 'no, you're a white colonist, a settler,' and 'nobody was hurt who wasn't a soldier.'" Claims that "Zionists" are the new Nazis or would have been the ones to ethnically cleanse the U.S. of its indigenous population are some of the more upsetting things that she shares with me that were posted to the chat. Marie is quick to clarify that these statements came from fellow students, not the dean or the DEI faculty lead, both of whom she says made ample space for the reactions and feelings of both Jewish and Palestinian students affected by the violence. It seemed to her that an immediate double standard was imposed: we should believe women when they make claims about trauma they've experienced, particularly sexual violence, but not Jewish or Israeli women.

This feeling of alienation, disconnection, and discrimination was only underscored by her experience in seeking approval for her art installation. As the rhetoric around the atrocities on October 7 became "Resistance by any means necessary," the project was meant to address the same issues she felt were being actively denied by her academic peers: the use of sexual violence in the Hamas attacks on October 7. So, she created an art exhibit that would encapsulate the horrors experienced by Israelis on that day. Though Marie had previously created campus art installations addressing gun violence in schools without any issue, when

Marie Pattipati

she broached this specific topic with the university, she was told that political exhibits were not permitted on campus. She was required to broaden her topic and decenter the Jewish-Israeli experience, expanding the scope to all verified instances where sexual violence was used as a military tactic. But in fact, at every turn she was thwarted, stifled, or silenced with inane restrictions. While the installation eventually did take place, Marie could only have her pieces, including poetry, mixed media sculptures, and found art, on display for one day and only for six hours, whereas her previous display lasted for an entire week.

Naturally, the whole experience opened her eyes, and through her, my own eyes, to the scope of the double standards and discrimination pressed on Jewish students in the last 10 months. Later, in an email, Marie recounts a harrowing evening of being trapped in a class building late at night with other Jewish students and professors. Masked anti-Zionist protestors barricaded the building, chanting "Death to Zionists" and "Death to Jews," as the group of Jewish students huddled in the dark, waiting for them to leave.

Despite it all, Marie Pattipati has an incredibly positive outlook and an effusive, welcoming demeanor about her. She is a delight to spend time with, and our conversation veered from serious to silly and everything in between. Intensely proud of her background — her family comes from a long line of crypto-Jews or conversos — as well as her multicultural family — she and her husband are raising their children with strong Jewish and Hindu influences honoring both of their heritages — Marie is eager to share her knowledge and passion with the wider Jewish world. It's this personality, as well as her hard work and excellent credentials, that led to her being hired as the new Director of Cultural Arts and Education for the Jewish Community Center of Ann Arbor. After having spent such quality time getting to know her and her passion for Jewish life in Washtenaw County, I cannot wait for our respective jobs in the community to bring us together again. ■

Birthright experience, summer 2024

By Shayna Foreman

Growing up in a large Jewish community in Michigan, I often saw my peers going to Israel the summer of their sophomore year of college to participate in Taglit Birthright Israel (Birthright) and Birthright Israel Onward (Onward) — and I sought to do the same. When the horrifying events of October 7 occurred, I didn't know if this dream would be a reality for me. My college campus turned into a threatening environment as I would pass through large protests that disrupted my

classes, a shockingly large encampment with signs saying, "Long Live the Intifada," and people coming up to me one-on-one making remarks for wearing a Jewish star or my "Bring Them Home" dog tag necklace. From these experiences, I learned to be resilient and my desire to go to Israel grew stronger than ever.

Keeping in mind all safety concerns, I was fortunate that the University of Michigan Hillel was running Birthright and Onward programs, and I participated in both this summer. These experiences were nothing short of amazing. On Birthright, I was able to see key sites of Israel, with the most impactful being a graffiti tour we took in Tel Aviv. I have participated in graffiti tours during past Israel trips, but this time, I was able to see how artists were inspired by the war to paint pieces reflecting their own thoughts and feelings. I remember specifically seeing a street with many different murals representing different hostages and how family members described their lives pre-October 7. Art representing children depicted them riding bikes, playing music, and hugging their parents whereas art representing adults showed flowers, symbolizing blooming and flourishing, and light which represented the non-physical light each of these hostages brought into the lives of those that knew them.

Beyond this, seven Israeli soldiers our age joined us for a portion of the trip where we were able to ask questions about the climate in Israel, hear their stories of October 7, and make new friends — I am still in touch with them.

We also participated in programs about antisemitism, finding our Jewish identity, and I was asked to lead a program focused on communicating with people from diverse backgrounds. These programs taught me a lot about how I want to practice Judaism and express my Jewish pride at U-M and in my own home.

A few days after the end of my Birthright trip, Onward began and soon I was living in an apartment in Tel Aviv with three amazing roommates and friends that became family. During the Onward program, I interned at a health tech startup company where I made a lasting impact on the company and interacted daily with my Israeli coworkers. I most enjoyed sitting at my lunch breaks with my Israeli colleagues and learning about their upbringings, their families, and their lives in Israel today. Outside of my internship, I experienced the busy daytime and nightlife of Tel Aviv, visiting crowded beaches, outdoor-seating restaurants at night, and Shuk HaCarmel (the Tel Aviv outdoor market) for some of the best falafel and shawarma.

One of the highlights of my Onward experience were the Shabbat dinners that we had each week. Not one Friday night looked the same between cooking in our apartment, Onward-coordinated Shabbat dinners, an Onward Shabbaton in Jerusalem, and being hosted by Michigan alumni who had made aliyah.

The last Shabbat we had was the most special to me. We combined our kitchen table with three additional desks to fit 14 people into our small studio apartment to celebrate Shabbat together. Friends, new and old, sat in my apartment, ate, and reflected on the eight amazing weeks we had together. Oftentimes we would find ourselves up until 1 a.m. laughing, talking, and playing games, as Shabbat was a time that we were all truly connected with one another. At school, with everyone's busy schedules, sometimes it is hard to find time to be together at the Shabbat table, but in Israel, everyone, including myself, made it a priority to enjoy time together on Friday nights. I can't wait to keep this idea of making time and space for Shabbat back on campus, no matter how much homework or other commitments I may have, hopefully with my Onward friends with me.

Coming back to school in the fall will be exciting as I will have new friends on campus who can relate to the incredible experience I had in Israel. Additionally, I am more confident than ever to express being a Zionist as my 10 weeks spent in Israel only grew my love for the country and the ability for the Jewish people to be strong in the midst of adversity. I am eternally grateful for my time spent in Israel and for Michigan Hillel for providing this opportunity. I know that I return from this experience more inspired! ■

Jewish Cultural Society

"Doing Jewish Differently"

We hope you will join us for the High Holidays!

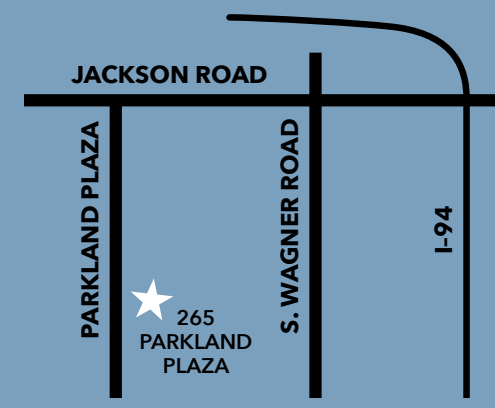
Rosh Hashanah: Wed., Oct. 2, 7:00 at the JCC
Tashlich: Thurs, Oct. 3, 4:00 p.m. at Island Park
Kol Nidre: Fri., Oct. 11, 7:00 at the JCC
Yom Kippur: Sat., Oct. 12, 2:00 at the JCC
Break-the-Fast: Sat., Oct. 12, 6:00 at the JCC

Please register at **jewishculturalsociety.org**

Friends Book Shop Grand Opening

AT PARKLAND PLAZA!

September 28 | 10AM-4PM



265 PARKLAND PLAZA

Friends of the Ann Arbor District Library - EST 1953 -

- **book crafts** 2-4PM
- **raffle**
- **give-aways**

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SAVE THE DATE

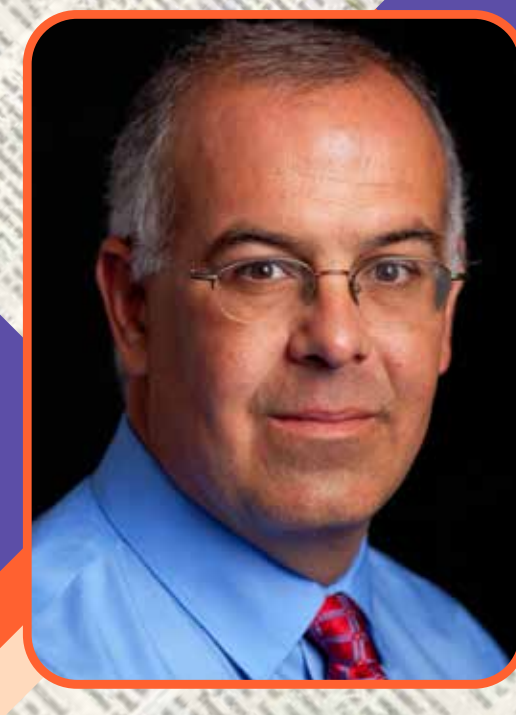
Jewish Federation of Greater Ann Arbor

MAIN EVENT

Featuring New York Times Op-ed Columnist

DAVID BROOKS

Tuesday, November 19, 2024

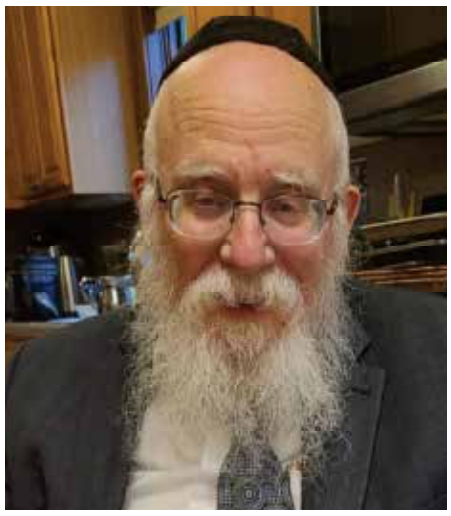


Thank you to this year's Event Chairs
Alisa & Kevin Cox
Laura & Josh Pasek

Details & tickets coming soon at JewishAnnArbor.org

Torah gives to everyone

By Rabbi Aharon Goldstein, Chabad of Ann Arbor



On the last Shabbat of 5784 (September 28), we read the Torah portion, Nitzavim, which definitively describes the Jew's relationship with G-d and His Torah. "And you shall obey His voice ... for He is your life, and the length of your days."

The Torah not only enables a Jew to imbue his life with holiness and promises sublime reward in the World to Come — it is his very life.

In order to understand this concept, let us use the human body as an analogy.

The life force of a human being — that which animates the physical matter of which man is composed — is found to the same degree throughout the body, equally present in the heel as in the head.

Although the head is the center of the soul's higher faculties — intellectual understanding, the senses of sight and hearing — no one limb is more animated by this force than another. Every part of the physical body is equally alive.

The same principle is also true of the Torah and its far-reaching influence.

Every detail of a Jew's existence — from the most exalted to the most mundane — derives its life force from the Torah, inasmuch as the Torah addresses all the minutiae of daily life and imbues them with G-dliness.

This is clearly demonstrated by the type of reward G-d promises for observing the Torah: "If you will walk in My statutes ... I will give you rain in due season ... and the earth shall produce its yield."

The reward for learning Torah is not only spiritual benefit, but tangible, material reward as well, expressing the fact that the Torah addresses both the spiritual and physical nature of the Jew, covering the full spectrum of his existence.

The Torah's description of the Messianic Era, with its wondrous manifestations of G-dliness and extraordinary phenomena, is therefore more clearly understood in this light.

"[In the Messianic Era] the land of Israel will produce [fully baked] loaves of bread and [ready-made] articles of silk," we are promised.

But why will such remarkable material developments be necessary, if, as we are taught, when Moshiach comes the entire world will recognize the G-dliness within creation, and the sole pursuit of the Jewish people will be the study of G-d's Torah?

Simply put, it is through these miracles involving physical phenomena that the underlying unity of G-d's creation with His Torah will be most openly revealed.

When these miracles will be actualized in our everyday, physical lives, the truth that the Torah is "our life and the length of our days" will be obvious to all.■

Rediscovering my Judaism: Mourning rituals

By Jeremy Cape

My process of rediscovering my Judaism began decades ago, when I first left what I later learned was a very sheltered life. I learned my parents had gone to great lengths to find such a community in which to raise us, to protect us from a world in which Jews are an Other, harassed and hidden and endangered, often treated as mythical.

As I have struggled with some difficulties in my life, I have found myself returning to my roots. My hope is, with a clearer vision of my past, of how I became who I am, I will be able to shape who I am becoming. The process has resulted in surprising revelations, some life altering, others just perspective changing.

Among the larger changes in perspectives is learning how much I was shaped by my Judaism growing up; not just beliefs, but also the environment my parents provided for me. Leaving home meant exploring the "real world" for the first time. Like any other diaspora Jew, these experiences, the sheltered and the exposed, shaped my experiences and understanding of Judaism.

My writing is an attempt to "discover" Judaism again: learning Judaism itself in light of my personal journey. I hope my rediscoveries will help other Jews struggling with the same things I am.

When my father's mother passed a few years ago, I felt overwhelmed. Less by the death itself, necessarily: she had been in poor health, ill near the end, and passed quietly in her sleep next to her husband of over 60 years; we should all be so lucky. My issue was not knowing what to do.

Norma was a devout Christian who had been there for every Jewish ceremony from bris to wedding, even learning the blessings for my bar mitzvah. Not only would it have felt wrong to follow Jewish mourning practices, it was also not possible. She was embalmed. There was no shiva house, and her husband, my grandfather, was hundreds of miles away, with most of her kids and grandkids. This all flashed through my mind when I heard the news. So what should I do?

Sickness and death are universal experiences that connect humanity across cultures, continuing long after any who read this. In some ways, it can be a comfort to know, despite differences we may have, in this we stand united.

As I was coping with my loss, our society was processing COVID, a mass-death event. If we all suffer together, why was I facing this universal experience unsure how to proceed?

In Judaism, this question, "What now?" resulted in a ritualized process designed to guide us through one of life's most traumatic experiences.

Aninut/Onen — The news of death begins the period of aninut for mourners. Each immediate relative of the deceased is considered an *onen*. There are time-sensitive logistical issues, such as notifying others and coordinating burial. Immediate relatives are expected to forego all responsibilities — religious, work, and personal — to do this, including daily prayers, as they must manage grief and rapid burial.

Funeral/Kriah — As Jews may not desecrate remains, including embalming, burial must happen within 3 days and *should* happen as soon as possible. During the ceremony, depending on tradition, many Jews rise and rend a garment, reciting a prayer to bring physicality to their torn heart, while others may wear a black ribbon representing the torn clothing. This ribbon or torn clothing should be worn the entire Shiva period.

Shivah and Nichum Aveilim — Literally "seven," the period of Shiva is seven days (though some observe shorter) in which immediate family stays within the same home, abstaining from all forms of work or responsibilities beyond grief. During this period, it is expected that community members come to pay respects (Nichum Aveilim) and care for mourners: preparing and providing food, cleaning, preparing information or tributes, even providing a minyan so mourners can pray at home. The Shiva house will typically cover mirrors so mourners are not tempted to groom or put effort into presenting themselves. A close friend often stays nearby, throughout, to coordinate those coming for Nichum Aveilem. Shiva is often concluded by mourners being reintroduced to the world, walking around the block with close friends.

and the Mourner's Kaddish — Literally "30," this period stretches 30 days after burial, including the Shiva, in which mourners slowly begin to take on the world's responsibilities again. During the 30 days, they typically attend services daily, standing for the Mourner's Kaddish, recited every service, in which Jews, surrounded by community, reaffirm faith in Hashem. Mourners in Sheloshim, while "back in the world" often refrain from some entertainment and celebration, indicating they are still mourning.

Shnat Ha'Evel, Yahrtzeit, and Matzevah — During the first year, mourners are encouraged to re-enter the parts of their life from which they had been abstaining. Some, depending on tradition either the parents, or all immediate family, continue reciting the Mourner's Kaddish the entire year. The conclusion of the first year is called the Yahrtzeit (death anniversary): marked by standing for the Mourner's Kaddish and a candle that burns one full day. As Shnat Ha'Evel concludes and the first Yahrtzeit approaches, or immediately after, depending on tradition, the headstone or Matzevah (monument) will go up. Visitors to the Matzevah are encouraged to mark their visit, placing a stone, a physical reminder of their presence.

Our worldwide experiences with COVID, millions mourning and oceans of overwhelming grief, have left many grasping to cope. Compounding the troubles is an increasingly fractured communal life, with those who feed on chaos, suffering, and division pitting neighbor against neighbor. While the above practices represent Jewish answers to the universal experience of mourning , most require a culture that allows them.

These seemingly unrelated elements (communal disconnect and mourning) can be connected through the origin of the Jewish rituals above. The seven-day biblical Flood, perhaps the most well-known mass death event, is cited as the origin of Shiva; performed for Methuselah, this represented the reversal of the seven days of Creation.

Jewish mourning practices emphasize three elements: 1) mourners physicalizing grief, 2) mourners leaning on communal support, and 3) the community emphasizing mourners' needs. To me, perhaps the best way forward as a society is keeping these in mind. Showing up for those in the community in need, meeting practical needs rather than seeking emotional catharsis, creating the space mourners require. In my opinion, society's greatest successes coping with COVID have come, very much in keeping with Jewish elements, through subsidizing lost incomes and creating alternate means of interacting that had been lost.

We can do better.

Not demanding others be there for you, but you to be there for others._As you go about your days, look for those missing elements, our collective losses, and see how you can be there for them. Can you make meals for your neighbors? Is there something you can do to give physicality to your grief? Can you be the community that allows this kind of mourning?

I, and I hope others, will be looking for ways to practice Nichum Aveilim for those in our society, helping to care for others.

As is practice when honoring the dead, let me conclude, saying ...

Baruch Dayan Ha'Emet.

Blessed is the True Judge.

Amen. ■

Obituaries

David Aminoff, 98, of Ann Arbor, died on July 29, 2024. Beloved husband and soul mate of Helen (née Mirzoeff) for over 68 years. Born January 16, 1926, in Kokand, Bukhara, now Uzbekistan, the younger son of the late Bluria Davidbayeff and Abba Baruch Aminoff, and brother of the late Isaac Aminoff. The family emigrated to escape the pogroms when David was just over a year old. En route to Palestine, where his paternal grandfather was living, his father died unexpectedly in Moscow. Nevertheless, the family continued to Jerusalem. His mother passed away when David was five and, two years later, upon the death of their grandfather, David and his brother were brought to England by their paternal uncle. With the exception of a stint in the countryside during the war, when he was evacuated with other children to escape the German aerial bombardments of London, David was educated in London, receiving his BS in Chemistry and Physiology with First Class Honors from Chelsea Polytechnic, University of London.

Unable to pursue a career in medicine due to the quota system, he joined the research group of the late Walter T.J. Morgan at the Lister Institute of Preventive Medicine, University of London, and received his PhD in Biochemistry in 1949. Wishing to join as pioneers in developing the new state of Israel, David turned down an invitation to work with Nobel Prize winner Prof. T. Reichstein in Switzerland, and the two brothers immigrated to Israel. There, David became affiliated with the Israeli Red Cross, Magen David Adom (MDA), assisting in the creation and establishment of the Marcus Institute for Blood Fractionation in Jaffa, and continuing his research endeavors at the Israeli Institute of Biological Research.

In 1955, the MDA sent David to Europe and the U.S. to visit blood banks and plasma fractionation centers. That led to his appointment as an exchange scientist in the laboratories of Prof. Erwin Chargaff at Columbia University, and to his fateful blind date with Helen who became his bride after a whirlwind romance. Their marriage and honeymoon through Europe en route to Israel were interrupted by the Suez War in 1956, and in 1957 they returned to New York City, where David became a research associate at The Public Health Research Institute of New York, Inc.

There he developed an assay for viral and bacterial sialidases, detecting free sialic acid in the presence of the bound compound. That assay earned him the recognition of a Citation Classic. In 1960, David joined the Rackham Arthritis Research Unit at the University of Michigan, moving to the Simpson Memorial Institute in 1962 where he served as ombudsman and basic scientist, with a joint appointment in the departments of Internal Medicine and Biological Chemistry. At the Simpson, he continued his interest in red blood cells, working on the development of a universal blood donor type and studying the mechanism for clearance of senescent erythrocytes from circulation. In recognition of this work, David was awarded the D.Sc. degree in 1974 by the University of London.

He became a full professor in 1980, and from 1985–1991, he was a research scientist in the Institute of Gerontology, exploring further the signal for clearance of red blood cells from circulation at 120 days. He then returned to a full appointment in the Department of Biological Chemistry pursuing his interests in collaboration with colleagues at other institutions in France and Israel. David Aminoff retired with active emeritus status in the fall of 1999 and, until his death, was pursuing research using the red blood cell as a timeline to detect exposure to various toxins, including pesticides, nerve gas, etc.

In 2009, preliminary results of his work were published in the Journal of Analytical Biochemistry. His research, funded by a Translational Grant for the application of basic research to clinical applications, focused on using the red blood cell to develop biomarkers for disease, such as Hodgkins lymphoma, acute leukemia, bipolar disease, and uremia. Most recently, his research focus was using the red blood cell to develop biomarkers for Alzheimer's disease. Summation of his work, until interrupted by the COVID shutdown, has been peer reviewed and accepted for publication as a Letter to the Editor in the scientific journal, Cytometry B.

There is deep gratitude for his devoted caretakers Christina, Debra, Eunice, Jackie. Shaquice, Sonja, and Tanetta, who cared for him and allowed him to live his last years at home.

In addition to his research endeavors, David served on numerous academic committees at the University. In 1966, he volunteered to spend a summer at Tuskegee University teaching students biological chemistry. He brought one of his promising students to the University of Michigan and, after graduation, she became a professor at Howard University. A member of Beth Israel Congregation for over 60 years, he served on its Education Committee and attended daily minyan weekly for many years.

His loves were his family and his work. Upon his initial "retirement" in 1999, David very much enjoyed auditing classes at the U-M in such subjects as the History of Art and Music, the History of Religion, and American History, making up for what he missed while concentrating on "matrics first." An avid gardener (leaving the roses to Helen), David took great pleasure in creating beautiful and unique flower arrangements for which he was almost as well-known as his whiskey sours.

David Aminoff is survived by his beloved wife, Helen, his loving children Debbie (Steve Kraman), Susan, and Janet, his adored grandson Seth Kraman, and cousins, nieces, great-nieces, nephews, and great-nephews in the United States and Israel.

Contributions may be directed to The Aminoff Endowment Fund, Attn: Amanda Howard, U of M, Department of Biological Chemistry, 1150 West Medical Center Drive, 5301 MSRB III, Ann Arbor, MI 48109, https://www.michiganmedicine.org/giving/ways-give; or Beth Israel Congregation of Ann Arbor, Aminoff Entry Door Fund, 2000 Washtenaw Ave, Ann Arbor, MI 48104, https://www.bethisrael-aa.org/payment.php; or Magen David Adom, 3175 Commercial Ave, Ste 101, Northbrook, IL 60062, http://www.afmda.org.

Barry A. Fish, PhD, 79, of Ann Arbor, Michigan, died on August 9, 2024. Beloved husband of Thea Fish. Cherished father of Robert (fiancée Rabbi Alison Abrams) Fish and Joshua Fish. Proud grandfather of Chloe, Olivia, and Seth Fish. Loving brother of the late Helen and the late Irving Bernstein. Dear brother-in-law of Leonard and Lucy Levy, and Eunice and the late Jack Levy. Also survived by other loving relatives and friends.

Contributions may be directed to Multiple Sclerosis Society of MI, 29777 Telegraph Rd, Suite 1651, Southfield, MI 48034-7650, nationalmssociety.org/mig or American Cancer Society, 20450 Civic Center Dr, Southfield, MI 48076, cancer.org.

Samuel Michael Silver was a beloved husband, father, grandfather, friend, colleague, and mentor to many. Sam (a.k.a Sandy), 74, passed away Wednesday, August 14, 2024. He was born in Paterson, New Jersey, and lived in Dallas, Texas, as a young boy, and Highland Park, Illinois, as a teenager. He was preceded in death by his father, Elihu Silver, from whom he inherited a profound sense of Judaism, and his mother, Carol Silver, an educator who instilled in him a sense of inquiry in educational pursuits and an appreciation of music and the arts at a very young age. He is survived by his devoted wife of 42 years, Nancy; his loving children, Aaron Silver and Meghan Ward, and Emily Silver and Josh Rubin; and his darling twin grandchildren, Isaac Noah Rubin and Ryan Ari Rubin. He is also survived by his brother, Jonathan, and sister-in- law, Orli Etingin.

He received his undergraduate degree in chemistry from Brandeis University, his PhD in virology from Rockefeller University, and his medical degree from Cornell University Medical College. He did his internal medicine training at the University of California, San Francisco, his fellowship in hematology/oncology at the University of Pennsylvania, and later after transitioning from a basic science-focused to clinical-focused career received specialized training in bone marrow transplantation at the Fred Hutchinson Cancer Center in Seattle. After 36 years at the University of Michigan Medical School, he retired as Professor of Medicine in the Division of Hematology/Oncology in 2023 and was subsequently named Emeritus Professor. He held numerous positions there including Medical Director of the Medical Management Center, Medical Director of Cancer Center Network Activities, Associate Director of the Faculty Group Practice, Director of Adult Bone Marrow Transplantation, and Assistant Dean for Research.

His clinical practice was devoted to benign and malignant hematology, most recently the rare blood disorder porphyria. He received the Burgess L. Gordon Award from the American Medical Association for his work on the Common Procedural Terminology Panel (CPT) and the Exemplary Service Award from the American Society of Hematology for which he served in several roles including advisor to the CPT. He served as president of the Michigan Society of Hematology Oncology and received that organization's inaugural Lifetime Achievement Award. He also served as Chair of the National Comprehensive Cancer Network's Board of Directors and was active with and received awards from multiple other organizations. His honorifics included Master of the American College of Physicians, Fellow of the Royal College of Physicians, Fellow of the American Society of Clinical Oncology, and Fellow of the American Heart Association (awarded for work he did on platelet membrane glycoproteins IIb and IIIa). He deeply appreciated the many relationships he built with colleagues in the organizations he served.

He most enjoyed celebrating the Jewish holidays with family and friends. He loved good food and drink, and especially exploring international cuisine. He picked up golf as an adult and enjoyed playing with his wife at their home course, Radrick Farms, and while on vacation.

Contributions may be directed to: Michigan Society of Hematology and Oncology, Attention: Mary Kay Makarewicz, 5435 Corporate Drive, Suite 250, Troy, MI 48098, https://www.msho.org/aws/MSHO/pt/sp/home_page. Please make donations to the MSHO Foundation. This fund is for professional development of fellows, residents, and students, or ASH Foundation (American Society of Hematology), 2021 L Street NW, Suite 900, Washington, DC 20036, 202-776-0544, https://donate.hematology.org/s/ ■

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to the families of:
Aviva Rothfeld, grandmother of Yael Rothfeld (Lewis Mota). July 26.
David Aminoff, husband of Helen Aminoff. July 29.
David Fish. August 9.
Samuel Silver. August 14.

The Washtenaw Jewish community sends mazel tovs to:

George and Sally Brieloff on the birth of their grandson, Lenny Graham Brieloff, born to parents Stephen and Stephanie Brieloff. Lenny Graham was born on July 22.

Barbara McAnelly and Aaron Kluck on the birth of their daughter, Charlotte Dahlia McAnelly, sister of Torin and Wilson (Beemo).

Ava and Joel Slemrod on the birth of their grandson, Boaz Aaron, son of Cipora Klionsky and Jonathan Slemrod.

Dina Shtull and Steve Leber on the birth of their granddaughter, Tova Eliana Leber, daughter of Tani Shtull-Leber and Stephani Chalifour and brother to Avi.

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JFS Jewish Family Services of Washtenaw County

Register to WALK today!

WALK A MILE IN MY SHOES

Sunday, September 29, 2024
10:00 a.m. - 12:00 p.m.
Burns Park Elementary
1414 Wells St., Ann Arbor, MI 48104

RISE Resettlement, Integration, Support, and Education

Join us for JFS' annual Walk a Mile in My Shoes event supporting RISE Resettlement Services. Gather together in solidarity to embrace the struggles that our new neighbors have endured. We will never know what it's like to walk in their shoes, but we can join as allies to our friends from around the world. Join us in WALK around town that makes a difference in our community and beyond.

OXFORD COMPANIES

Corporate Event Chair

Event Chairs:
Linh & Dug Song

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TEAMS THAT RAISE $5,000 OR MORE WILL BE ENTERED TO WIN A DETROIT TIGER'S SUITE PACKAGE!

Includes 14 tickets to Comerica Park Suite 108, Tiger's Garage parking passes, Food and Merchandise discounts, and Free carousel and Ferris wheel rides.

Tigers

Scan here to START or JOIN A TEAM TODAY!

Monday, September 9

7:00 PM

Register at HolocaustCenter.org/September

Join The HC's Director of Education, Ruth Bergman, to explore the ancient roots of antisemitism and its modern manifestations in Nazi ideology, Holocaust denial, and the anti-Jewish hate we see today.

Admission: $10 per person, or free for members of The HC

Refreshments will be served.

THE Zekelman HOLOCAUST CENTER

28123 Orchard Lake Rd
Farmington Hills, MI 48334
248.553.2400
holocaustcenter.org

DEMOCRACY SHABBATON

SEPTEMBER 20-22, 2024

A weekend with Visiting Scholar

Prof. David Elcott

Author of *Nationalism and the Future of Liberal Democracy*

All events are free and open to the public

Friday, September 20

Temple Beth Emeth

6:30pm Services

7:45pm Oneg and lecture by David Elcott

Saturday, September 21

Beth Israel Congregation

9:30am Services

Kiddush lunch and lecture by David Elcott following services

Sunday, September 22

Scan to register for bagels

Community-wide bagels and Get Out the Vote letter-writing project

10am-1pm

Location: Beth Israel Congregation

Presented by

JCRC Jewish Federation of Greater Ann Arbor

Temple Beth Emeth

Beth Israel Congregation

Sponsored by an **Ignition Grant** from A MORE PERFECT UNION The Jewish Partnership for Democracy